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In This Issue

Economic World Unity - - - - - 1
Charles Fillmore

The Faith of Shua - - - - - - 9
Georgia Moore Eberling

A Place for All - - - - - - - - 17
Matthew S. Higgins

Just for Today - - - - - - - - 24
Helen S. Carpenter

You - - - - - - - - - - - - 25
C. Stanley Long

"Take My Yoke upon You" - - - - 34
Kathleen W. Welch

Truth on the Threshold - - - - - 40
W. W. Browne

Sunday Lessons - - - - - - - - 46

Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

MAY 20 TO JUNE 19

Healing: I am energized by the electrified life of Spirit and restored to health and wholeness.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: My mind is so full of thoughts of prosperity that there is no room for thoughts of lack.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 66.)

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor* — GEORGE E. CARPENTER, *Associate Editor*

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Economic World Unity

BY CHARLES FILLMORE

EDITOR'S NOTE—This article in substance appeared in May 1938 UNITY. Enough requests for its republication have been received to warrant this second appearance, especially in view of the present world-wide discussion of postwar policies.

THE EARLY disciples of Jesus were taught and trained how to unite diversified elements and make them work in oneness or unity of purpose. His followers were called from various nations, occupations, and schools of thought, and He taught them the Truth that welded them into the most powerful organization the world has ever seen. Governments for the temporal rule of men have been instituted since then, they have flourished mightily for a season, and then perished from the earth, to be succeeded by others of like instability. Thus the attempts of men to attain unity have proved failures.

It cannot at this stage of Christian unity be successfully claimed that the teachings of Jesus have wholly succeeded in making harmony among men, as the Master had planned. The reason is that the teaching

has not been applied as directed by the Master.

New applications of Jesus' teachings are every day being discovered by inquiring, industrious students, and they are finding that by using the laws of mind laid down by Jesus they can successfully meet all the issues of life. These issues are not only personal but universal. The man who knows how to govern himself can tell other men how to govern themselves and all their affairs.

Great issues are before the human family in our day, and they must be settled according to divine law. Laws governmental and economic as devised by men have been tried for thousands of years and been proved inadequate. Now the co-operation of groups of people for economic security, as taught and practiced by the early disciples, is absolutely necessary to the perpetuity of our race and all other races the world over.

The greedy economic systems of the past are obsolete and should no longer be considered adequate in the light of our spiritual race unity, let alone the overwhelming productive capacity of our mechanical inventions. America with her marvelous machinery can flood with goods every market in the world. The same is true of other nations. Thus competition ends its own ephemeral life, and the new national and international co-operation enters in.

The "share-the-wealth" spirit is growing by leaps and bounds in this and every other country in the world and the success of the movement is inevitable. But when we have adopted a plan in which there will be bountiful production and perfect distribution so that everybody will have everything needed, will the success of that plan be assured?

Our answer is that it will not succeed unless we

find an abundance of men and women just as perfect, as honest and just, as unselfish in their execution of the plan as those who conceived it. There are enough of these honest, unselfish people in the world, and they would carry out honestly and justly any fair economic arrangement for the public good, but those who are well equipped for the work lack the political alertness and ambition to gain official recognition. As a rule it is the aggressive, self-seeking person who forges to the front and gets the management of public affairs. This will be the case in the new order of the future as it has been in the past unless side by side with the economic plan there is a movement for the moral and spiritual uplift of the individual. Attempts at a fair distribution of wealth, having all things in common, community of interests have been made again and again since the dawn of history. A measure of success, especially financial success, has attended many movements, but failure has nearly always resulted from the disintegrating, selfish elements in the community. Community of interests implies private property ownership abolished and all possessions merged under a governing board for the use of the community as each member has need. This was the early form of economic organization in most parts of the world, antedated private property, and still survives in some organizations. Primitive communism was often kept alive by religious organizations long after the introduction of private property. In ancient Palestine, in the time of Jesus, the Essenes and the Therapeutae held property in common. According to religious history, the Brothers and Sisters of the Free Spirit held that before the Fall men were like God; that paradise must be reintroduced with community of goods. They flourished in the fourteenth and

fifteenth centuries. The great monastic orders also present many communistic traits. Many attempts in Europe, Asia, and America have been made both in government and in religious societies to make community of interests and ownership one of the basic principles of society, but with no great success.

Plato and his principal imitator Sir Thomas Moore (in his Utopia) made community of possessions part of their plan for an ideal community. In his book "Looking Backward" Bellamy gives a detailed working plan for universal ownership.

The community life has proved to be a financial success in religious societies, as evidenced by the Shakers, with headquarters at New Lebanon, New York. There are but seven hundred of them, and they own property estimated at ten million dollars. Bolshevism, as instituted in Russia, is not real communism as planned by religious enthusiasts, although it is frequently confounded with it. The spirit of love of God and love of humanity must be the foundation of the economic society that will eventually cover the earth.

Up to the present time the only successful societies of this character are those in which religion is paramount and temporal things merely an aid to the attainment of the one great end, the spiritual unfoldment of man.

The world is ripe today for a great adventure by the human family into a realm in which are the possibilities of an almost perfect environment for all our people. But that environment may not be attained or appreciated until man goes through a process of soul unfoldment, the result of religious education.

Men must surrender not only temporal things, money, houses, and lands, but themselves. As Paul says, "first they gave their own selves to the Lord." Walt

Whitman, in that spirit of intuition which is so characteristic of poets, wrote, "Behold, I do not give lectures or a little charity; when I give, I give myself."

The successful leaders of the new civilization planned for the people of this earth must give themselves wholly to the work. All thought of personal gain or personal ambition in any of its forms must be abandoned. Consecration in spirit, soul, and body must constitute the major qualification of those who take up this great plan for the solution of our economic woes.

It is not prophesied that abortive attempts will not be made to carry out the plan of the community of interests attempted by the first century Christians. They were sincere in their thought that the multitude of them "were of one heart and soul: and not one *of them* said that aught of the things which he possessed was his own; but they had all things common."

For a time the plan worked beautifully; "for neither was there among them any that lacked." There was abundance for all. As a result of its present producing capacity the earth has supplies of every kind abundantly sufficient for all its children. But what is now being produced can be indefinitely increased by mechanical devices until comparatively no physical work would be required to supply oceans of fruits, vegetables, cereals; manufactured goods of all kinds ready to use; motor cars, airplanes, ships; houses, palaces, hotels free to all; public amusement places and educational institutions in every community without cost to the public. Everything would be so luxuriously abundant that money would be unnecessary. The glory and satisfaction of producing something to make people happy would so possess the race mind that instead of calling upon people to come and buy, manufacturers and mer-

chants would press their wares upon people and beg them to come and take without money and without price.

This may sound utopian to the present race consciousness, but scientific estimates of the producing and consuming capacity of our country tell us that we are just beginning to bring forth in little trickling streams what will eventually be great rivers of supplies of every conceivable nature.

In the new age most remote parts of the country will be flooded with products that the producers will beg you to take freely, because in their love for humanity they will be happy in seeing you happy. They will be so insistent in their giving that they will agree to take some of your products if you will take theirs. You see this will totally reverse the present system of exchange of values, but it is logical under the regime of the spiritually minded man, and it has been tested out in certain experiments.

Take away the fear of lack and want and men become inherently generous. It is the subconscious fear of starvation that causes man greedily to grab more than he needs or can possibly use. Selfishness and greed are contagious and their suggestions are passed from one to another of those who have not cultivated the spiritual mind. In George MacDonald's tale, "A Shop in Heaven," where everybody took freely whatever he needed, a stranger from earth came one day, and when he found that he didn't have to pay for anything he began to grab greedily everything in sight. When the other customers saw him giving way to his selfishness, they all dropped to their knees and began to pray that the example of this ungodly stranger might not stir up the same greedy spirit in themselves.

It is this greed in human consciousness that thwarts the success of men in their economic societies. Greed is the yellow streak in man, named "carnal mind" in the Scriptures. It is like the "mist" that rose from the earth in the Garden of Eden and obscured the image and likeness of God in the Adamic man.

Hence it is obvious that religious education based upon scientific understanding must be an integral part of the successful plan of universal co-operation by humanity in the New Civilization.

It was the greed of Judas that betrayed the Master for thirty pieces of silver. It was the greed of Ananias and Sapphira that filtered into the disciples' initial commonwealth and broke up the unselfish giving of all possessions to the Lord's work. Ananias and Sapphira "sold a possession, and kept back *part* of the price." This case of selfishness started a discord that has persisted to this day among the followers of Jesus.

Very few of His followers have taken seriously His promise "Every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life."

There must be new religious education established in the whole world, in which the spiritual mind will be developed and applied with the same fidelity to universal principles that science uses in demonstrating its facts. This new religion will not base its authority upon persons or religious writings. Neither will history be emphasized as a bulwark of the teaching. On the contrary all these human records, with their human authorities, will be used as precedents and will be referred to as instances in the past where men have discovered the existence of divine principles and recorded them.

The whole trend of this new religious education will be to develop quickly in men, women and children the spiritual and moral nature so that innate honesty, justice, love, strength, power, intelligence may become so active in consciousness that the negative qualities will be utterly annihilated. This may seem a herculean undertaking, but it could be accomplished easily if the Christian organizations of the world would unite in the movement. Jesus promised that His gospel should be preached to the uttermost parts of the earth in order that men might be saved. Saved from what? Hell after death? Not at all. Jesus taught a doctrine that, understood and applied, will save the people of the world from all their ills, mental, physical, and economic.

It is now up to the Christian ministry to tell the people how to apply that doctrine in the remolding of their minds; and not only to tell them but to demonstrate in their own minds, bodies, and affairs that they understand the law and know how to apply it.

This challenge is not only to the Christian ministers of the world but to all persons who claim to be Christians. If we claim to be Christians we must bring forth the fruit of a Christian life.

You Help Someone You Know

When You Give to the

USO

The Faith of Shua

A BIBLE STORY

BY GEORGIA MOORE EBERLING

SHUA, take this message to the lady Baara." Iri, the chief steward in the palace of Naaman, spoke to the small, big-eyed girl who sat so silently on a bench in the big hall waiting for tasks. Shua started up gladly. Not since she had been brought weeks ago a captive from a village on the distant Jordan had she seen her new mistress.

Iri was a hard taskmaster; he gave Shua scant time to remember home, Father, Mother, and dear baby Sister Ruth, from whom she had been torn away by the conquering Syrian army. But constantly in her mind's eye she saw the low hills of home, the pastures, the grazing sheep, and the muddy Jordan rolling along on its way to the sea.

Something sad in her wistful face touched Baara as Shua delivered her message. "Art unhappy child?" she asked, and then, "Tell Iri I need a maid; I will have none other than you."

As easily as that were all Shua's days changed. At once she loved the lovely Lady Baara, and she admired the tall, handsome young captain Naaman who gazed with such tender eyes on her slender, dark-eyed mistress. Would that I could repay my lady for her kindness, Shua thought daily; and she tried hard to anticipate every one of her lady's wants.

In spite of the luxury and softness about her Shua knew her mistress was sad. Often Shua found her with tear-filled eyes, and daily her lovely face grew paler.

But even Shua's worst imaginings had not prepared her for the reason for Lady Baara's unhappiness.

It was but a whisper she heard in the courtyard one day: "Unclean, aye, he is unclean," one of the camel drivers said to another. Shua crept closer to the two. "He'll lead no more armies forth. Soon he must go without the gates where the other lepers dwell."

So that was it! That explained the tears of her mistress. Naaman was ill, and ill of that most terrible of diseases, leprosy. With a shudder Shua recalled the poor lepers she had seen outside the gates of her home. "Unclean, unclean," they had called even as they stretched out pleading hands for alms.

That night as she knelt and faced toward distant Palestine she prayed for Naaman and his lovely lady. As if a voice had spoken came the thought of the prophet in Samaria, a man of God. He could heal Naaman of his leprosy. Only that day she had heard a new captive from Palestine talking. "Would God my lord were with the prophet that is in Samaria, for he would heal him of his leprosy," the woman had said.

Now Shua was remembering all the things she had heard about the prophet. Her father had seen him and heard him preach. But as quickly as light came another thought. Naaman hated the prophet. It was the prophet who had often given advice to Israel's king that had meant the defeat of the Syrians.

Still over and over a voice throbbed in Shua's ears. "You ought to tell Naaman of Elisha!" Even her dreams of home and of little Ruth were broken by dreams of the prophet healing the lepers. After many days Shua definitely decided not to risk Naaman's displeasure by mentioning the man of God in Samaria.

Besides she was submerged by waves of homesick-

ness. Her fourteenth birthday was coming. Last year she and Mother and Baby Ruth had made a holiday of her birthday. They had gone to the bazaars and selected for Shua a lovely silken turban and soft new sandals. Bitter tears filled her eyes; her longing for home was like a sickness.

But when she knelt to pray that night a new thought came to her. How can a person be healed unless he know of the healer, and how can he know unless he be told? It was as if someone asked her the question. Impatiently she rose from her knees and slipped into bed.

No! She would not risk the displeasure of Naaman by telling him to go for healing to the enemy's land and to a God whom he did not worship. For her temerity he might have her flogged; worse, she might be banished from her lovely lady, sent again to run errands for Iri.

But she could not sleep; she knew she ought to tell Naaman of the prophet. At last she whispered: "As soon as the rosy fingers of the dawn strike across my eyes I will go to my lord and tell him."

Her decision made, she fell asleep. It seemed that dawn had never come so quickly though. Morning was beautiful whether one was at home in Palestine or a captive in Syria, she thought. The world was turning rose and gold. From the garden below the scent of dew-wet flowers rose, and a bird's song drifted up to her ears. The grim old palace glowed with reflected light.

Shua gathered her long blue robe about her, wrapped the yellow girdle around her slender waist, then on quiet feet stole toward Naaman's rooms. At the door she paused; from within came the sound of footsteps passing back and forth, and once a muffled

groan came to her ears. Her timid knock at the door was heard between footbeats.

"Enter" came Naaman's voice. Shua stepped into his presence and bowed low. Naaman stared at her in wonder; a ray of sunlight reflected from the king's palace opposite fell across the room and shone like an aureole about the little maid. It cast a glow too on the tired dark face of Naaman just as Shua raised her frightened eyes to his face. Suddenly she was brave.

Naaman's eyes were kind albeit in them shone terror and dread. Shua sensed that Naaman, the mighty man of valor and the king's favorite, was afraid, in terror of an enemy that he could not conquer.

"My lord," Shua said swiftly, "I have a message for you. Do not despair because of this sickness; in my land we have a prophet, Elisha. Go to him, my lord; he can heal you if you have faith."

It was done; she had told him. She bowed her head and waited for the burst of anger she feared. After a great while he spoke. "You may go. I shall think of what you have told me."

She hurried away to her tasks and for the first time since her captivity she sang a psalm. Her heart felt curiously light and Baara reflected that her maid was getting over her longing for home.

By noon all the servants knew that a caravan was making ready to go to Samaria; already treasure had been sent ahead to Israel's king: talents of silver, pieces of gold, changes of raiment, and a demand from Syria's king that Naaman be healed.

A wild hope swayed through Shua's heart. Surely she would be taken along to attend Baara. Oh, to see again her homeland! Maybe she could run away and get back to the small house hidden in the hills!

Lady Baara summoned her at last: "We go to Samaria. Get you ready my clothes, and Shua—I take you to attend me." Oh, joy of joys! Shua's little feet ran lightly on all errands. Her busy hands made short work of the packing. Then came the joy of being on the camel's back, padding over the sandy wastes, with the cool night breeze fanning her hot cheeks. The big stars above seemed close enough to touch.

Home! She was going home! Resolutely she refused to think of the return to Syria later. At early dawn one day they halted before the humble home of the prophet, for a messenger from Israel's king had met them and told them to do this.

Shua looked at Naaman's face as he gazed on the mean dwelling in evident surprise. Disdain was in his eyes, and disdain was replaced by anger when a little lad came out and delivered to him the prophet's word.

What could the lad have said? Naaman's face grew black with anger; he raised his hand as though to strike the boy; then suddenly he wheeled his Arabian steed and rode back toward home. The whole retinue followed as swiftly as they could.

Shua was appalled. Now she would be punished. Why had not the man of God come out to them? What could his message have been? Not until camp was pitched, miles away from the home of the prophet, did Shua dare to ask why they had turned back.

Then while Lady Baara wept in her tent and Naaman strode angrily back and forth before it Shua inquired of a passing servant. "What made our lord turn homeward?"

The man laughed and returned: "The prophet told him to go and wash seven times in the Jordan; thus would his flesh become clean again."

"And he would not?" Shua asked incredulously.

"Of a surety he would not! Why could not the prophet have come out and perchance waved his hand over the leprosy?"

As she tried to slip past the captain to reach her mistress Naaman beheld her. "So, little maid!" he cried. "You and your prophet! Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel? Can I not wash in them and be clean?" His voice was stifled with rage. Shua suddenly dropped in the sand at his feet. "If the prophet had bid you do some hard thing you would have done it," she said simply. "Why not obey him when he bids you wash and be clean?"

Her temerity amazed him; but she did not venture to look up. Another voice broke in, the Lady Baaras's: "The maid is right. Do as the man of God asks you. We have come so far—it is a little thing." Her voice failed.

Naaman suddenly leaped upon his horse and in a cloud of dust disappeared in the direction from which they had come so hurriedly. Shua rose and slipped her small hand into Lady Baara's.

"He will return clean," she affirmed, with her faith shining in her eyes. The day was done before they saw him returning. Shua had no doubts; so she was not surprised when he flung himself from his horse, opened his arms to his wife and cried, "Healed! Clean!"

Great was the rejoicing in camp, for Naaman was greatly beloved by his servants. But Shua was sad even in her joy. They would go now to Syria. She would not even see the hills of her homeland; she would never again see Father, Mother, or Baby Ruth. Lady Baara found her on her knees, crying.

"Little maid, arise; we go back to thank the prophet," she said, seeming not to see the tears on Shua's face, tears that were quickly dried by the hot flush of joy that swept through her cheeks. Back over the sands they went to the prophet's house. This time the man of God came out. Shua saw the great man herself and heard Naaman cry out:

"Behold now, I know that there is no God in all the earth, but in Israel."

Shua's ears heard the captain's confession of faith, but her eyes were bent longingly toward the east. Just a few miles away was her home. The dear ones would be even now sitting on the flat-topped roof of their house watching the big stars and enjoying the cool breeze that came with the dusk. Baby Ruth would be asleep in her mother's arms.

Sudden decision came to her. She would slip off after camp was made and find her home. She had to see them all again. She would risk the severe punishment that would be hers if she were captured trying to escape.

She waited impatiently for the early dark to fall. At last it came. Breathlessly she crept out of her tent. On quiet feet she stole from shadow to shadow. At last she was clear of the camp. Wildly she started to run. Her eyes blurred with tears, she did not see the sentry stationed on the farthest outpost of the camp.

"Where are you going?" a harsh voice halted her. "Oho, a slave from Palestine!—and trying to escape! No, no, not with me on duty. Back you go to the captain himself." Despite her pleas and tears he thrust her into Naaman's tent. "One of the Palestinian slaves running away," he said to the captain.

"Leave her here" came the captain's stern tones.

Frightened, Shua dropped to her face. She dared not lift her tear-brimmed eyes, so did not see the kindly light that overspread Naaman's face as he saw who the culprit was.

Then she heard the low voice of her mistress: "Shua, but for you my lord would still be a leper. We are grateful. And now—have you a desire that we may grant? It shall be yours if it lies within our power."

Shua lifted a face suddenly radiant. "Oh," she whispered. "May I return to my home? It is just over the hill. It was to see my mother that I tried to run away." As in a dream she heard the words that made her free. The mighty captain himself took her home, and home to stay!

The next day Shua from the top of her father's house watched the long, black line of a caravan winding across the desert. Until she no longer could see it she watched. Then she climbed swiftly down to help Mother prepare the dates and milk for the evening meal, with the addition tonight of sweet cakes because it was her birthday.

As she lay on her pallet on the roof that night the stars seemed to shine like lamps in the sky. The night wind from the desert whispered low about the house, and little Sister Ruth in the shelter of her arm stirred and smiled in her sleep.

"What if I had not believed and not dared to tell my Lord Naaman about our prophet?" Shua murmured. But I did dare, she thought happily and dropped into dreamless slumber.

Abhor that which is evil; cleave to that which is good.—PAUL

A Place for All

BY MATTHEW S. HIGGINS

I RECALL a very interesting evening listening to one of a series of lectures on music appreciation. The speaker, I believe, was Damrosch. On this particular evening he was illustrating a scientific angle with some kind of frame gadget twelve to fourteen feet long strung with wires close together. As I remember it, there must have been several hundred wires, which he used to demonstrate the wide span and minute gradations of tones. My ignorance of music seemed to increase my fascination as he opened to us the mathematical secrets of musical sounds. He explained how the air is a musical accessory essential for conveying the musical vibrations set up by the strings.

The human ear is another accessory; it is needed to receive these waves and complete the marvelous phenomenon that we call "music." He explained how ears differ in their ability to receive sounds and properly evaluate them, and he proceeded to demonstrate and test his audience. He struck the wire at the extreme left. It sounded like some deep subterranean rumble, coarse and not especially pleasing. He struck again, and in response to a question the audience expressed the belief that he had struck the same wire, so slight was the difference. He moved up, demonstrating scales, half tones, quarter tones, and even the smallest fractions of tones, all the while testing the reactions of his listeners. Finally he came to the right. He touched a wire. "Can everybody hear it," he asked. We all could. He touched another wire and asked the same question,

but there were no hands raised in the rear rows of seats. At the touch of the next wire only persons in the front half of the house raised their hands. At the next sound only five raised their hands, all in the front row. One final wire was set in motion, but not even one hand was raised.

There was "music" in the air but nobody heard it. Thus the lecturer demonstrated the entire gamut of tones from the lowest, crudest tone, through all the intermediary register up to a tone or tones too "shrill" for the human ear to catch. Then briefly he showed how they may all be used in producing music and the harmony that follows from producing them in their proper relationships. Without knowing it, he had given me a most valuable lesson in philosophy. By analogy he had demonstrated beyond a doubt that we are living in a world, every detail of which is related to every other. As the value of each tone lies in its relation to other tones, some of them when produced alone seeming rather harsh and unlovely, but when produced in sequence or combination with other tones skillfully arranged the result is beauty and power, power to stir our emotions, power to send a shock through great assemblies of people, power to raise to great heights of courage the fainting spirits of marching men.

Unconsciously the lecturer had taught me that there are no inferior or superior tones as such in the musical scale; that each has its necessary place, which nothing else in the world can fill; that the really important thing is not superiority but difference, and that at each end of the sound scale lies a "musical" field entirely outside our ability to use!

I recall that I lay awake a good part of the night thinking. As he had used the word "relative" it took

on a new and startling meaning that grew and kept on growing until I had conceived the great truth that nothing anywhere in the universe stands alone, that the value of everything and everybody is fixed only by its relation to everything and everybody else, that each is "superior" only when it performs its own particular task in harmony with its own nature, and that this applies to human beings just as surely as to musical tones, minerals, great stars and their satellites.

The two billion people on the earth represent two billion distinct capacities, each potentially superior in some respect, even though it may be small and humble. The geniuses, the great men of history, are those who concentrated upon the cultivation and fullest development of their particular capacities.

A famous architect was once watching progress upon a great building, the child of his brain. A friend stopped and complimented him upon his conception. "Yes," he said rather hesitatingly, "I do find satisfaction in things like this, but look at that bricklayer: perfect rhythm in action, not a lost motion, not a fault of any kind that I can see. About every movement he makes there is an air of certainty. In one respect he is a greater artist than I am. Of what good would I be without him?" "Yes," said his friend, "and of what good would he be without you? He magnifies you and you magnify him." And there we are; it is all relative.

Sometimes we speak of God as the Great Architect. We speak of God's laws as the blueprints of the Infinite. How far, how fast, how accurately and how permanently could we build a satisfactory human civilization without those laws? History records a long series of most discouraging answers, repeated over and over by the rulers of nations, while in a few places only

the divine blueprints, principles, and procedures are being used as guides to permanence of construction.

It is also fair, I think, and it may even be reverent, to ask how far and how fast God would progress without us. He would then be in precisely the same position as the architect without the bricklayer. Disaster always follows when we isolate God and make Him work alone, or when we isolate ourselves and attempt to work alone.

Out of all this emerges a philosophy that seems to possess qualities of authority. Under it the individual takes on a new dignity, the laws governing life cease to be mere theories demanding blind faith and are seen as realities whose results can be measured. Through science we learn that we are surrounded by major forces that operate upon us every moment of our life. By the Great Scientist who was crucified we were told that the greatest of these forces is Spirit, the marvelous vehicle of communication between God, the architect, and man, who lays the bricks. He informed us that these forces can be gathered up as the generator gathers up electrical forces, can be controlled, can be used at will for our own personal betterment and well-being. And there is a scale of such forces. Spirit, like music, has a scale of forces or "tones" ranging from the coarser ones that are easily perceived to those with a "vibration rate" so high as to place them beyond our ability to "tune in" to them or perceive them. Yet the latter are there awaiting our skill in contacting and our readiness in using them. First the mineral kingdom, then the vegetable kingdom, then the animal kingdom, then the intellectual kingdom, mind: mind to understand as God understands; mind to think and plan just as God thinks and plans; conscious mind as

the receiving agent of messages direct from God-Mind. How natural this is, and how necessary: the manifest world is the world of audible musical tone. Thus the spiritual kingdom proper that follows is in a sense comparable to the realm of vibrations that lies beyond the range of the human ear. It is no longer something vague to dream and puzzle about. It is something real to use in precisely the same realistic way as we use any lesser constructive force; for surely if the coarser elements express in orderly process the supreme force that we call Spirit or God, then the mind of man should have no doubt of its capacity to express far more directly and sensitively the guidance of the Spirit of God. And that is precisely what the mind of man is for.

An inquiring mind may ask for evidence. Well, a young man on his way to work passed an office window every morning. At the window usually sat a man dictating advertising correspondence. "I know I have ability to do work like that," thought the young man, and as he walked along he followed it up with another thought: "My Father, what shall I do to get it?" Every morning he repeated it. One day an idea or a thought came to him? "Write an advertisement and send it in to the president of the advertising concern." He did so, the president sent for him and offered him the job of assistant advertising manager. Three months later he was promoted to full management of the department.

A boy in Maryland lost his father by death, a farmer specializing in cucumbers. Not always honest, he made little profit. The boy had learned much at a church school. When his mother informed him that she had listed the farm for sale the boy prayed, and the only answer he seemed to get was "Perfect your plan

and tell the bank." The banker listened, asked a few questions and agreed to finance the farm and new equipment. Every move the boy made reflected spiritual guidance, extending even to his care of plants and soil. Superior grading led buyers at the auction block to bid higher than average prices for his product without even examination, and in a few years the farm was paid for.

I recall the dramatic silence during that evening with Damrosch as he touched certain delicate strings. The audience listened so intently, with heads slightly turned so as the better to get their ears into perfect focus, as it were. There was not the rustle of a dress or any sound of movement. For a moment even breathing seemed to cease, each one's entire being, ear, mind, body, all the thousands of nerve terminals, seeming to co-operate in an intense effort to catch a musical vibration that could not be heard.

If we discriminate the great spheres of creation, mineral, vegetable, animal, intellectual, spiritual, we discover the ascending scale of values. We train our hands in mechanical skills, our mind in ethical and artistic skills, all of which yield a profit, so why not train our spirit in spiritual skill, which yields the greatest profit, because this skill brings us into direct touch with the source of all skill and the laws governing the profitable use of all skills.

And so we have to practice listening, hoping the more completely to adjust our spiritual ear to that higher realm whence comes nothing but the true, nothing but the profitable, the thoughts that so surely and so authoritatively direct our course straight toward the next good step in living a well-rounded life.

This ought to be the first great objective of all

Christians, but of course we have to concede to human differences and capacities. There are those whose capacities limit them to the narrow range of rigid doctrine of the negative sort. There are those who get much satisfaction from well-ordered churchmanship. There are those to whom a profound conviction of sin is a necessary first step, and personal salvation in a world to come the chief objective. With all this I sympathize, for it allows for differences in spiritual capacity.

But I should like church to be a living center of the highest possible kind of spirituality of which I am capable. I should like God presented as a comrade, helping us to concentrate upon the fullest good, in the realistic life of the present. I should like to fill my own place in the "divine scale" and do my level best to be a perfect tone in the universal harmony.

SOWING

By Elizabeth D. Schumann

Lord, grant me faith to sow the precious seed
Of Truth that Thou hast given me today;
Walk Thou beside me in the new-plowed way
And guide my willing hand, for I would feed
The waiting hunger of the world's deep need.
And let each free-flung kernel rest, I pray,
In fertile soil so that the harvest may
Be rich in service and in loving deed.

Thus I shall walk the fields of springtime green
In company with joy and peace and love,
And hear Thy voice where gentle winds blow clean
Across my soul, in blessing from above,
Knowing Thou hast the harvest in Thy hand
Where I have sown Thy Truth upon the land!

Just for Today

BY HELEN S. CARPENTER

JUST FOR TODAY, O God, grant me the gift of courage so that I may walk life's pathway free and unafraid, meeting each day's tasks with a high and courageous heart.

Grant me the gift of laughter so that I may smile and see the happy, joyous side of life and help my fellow men to see it too.

Grant me the gift of harmony so that I may live agreeably with others and treat them as I would have them treat me.

Grant me the gift of loyalty so that I may live up to the highest faith my heart knows and in so doing honor and glorify Thee.

Grant me the gift of patience so that I may be tolerant toward the shortcomings of others and others in turn will be tolerant toward mine.

Grant me the gift of an understanding heart so that I may be kind and willing to work with men and understand their motives.

Grant me to know constantly that "love . . . is the fulfillment of the law" so that I may keep the great commandment "Thou shalt love thy neighbor as thyself," given by the Master, Jesus Christ.

Just for today, O God, grant me the gift of faith, faith in Thee, faith to know that all these gifts which I have asked Thee to grant will be given me. And as I live in the serenity of my faith in Thee these Thy gifts will be given me in the days to come and throughout all eternity.

YOU

YOU AND SUPPLY

BY C. STANLEY LONG

Part Six

WHAT, YOU MAY ASK, can right thinking do for my income? The sense of lack sums up the whole question of our struggle to make both ends meet. It is nothing more than just a sense of emptiness of good, of life, of joy, of freedom.

This emptiness in our consciousness of the good things of life is what is known as poverty. Emptiness is nothing more than negation or the absence of plenty; and human thought, not yet realizing that supply is universal, supposes this negation to be a reality in addition to good.

This lack of good is universal, and wherever you look you find men and women who tell you that they have not enough of this world's good, not alone among the poor but among the rich; there is something in the human mind that prompts us all to believe that we are limited and need more. It is always the absence of something that disturbs us; and the only remedy whatever it may be, is to become aware that something is actually present; then the illusion of its absence, with the fears occasioned by it, disappears. The sense of the absence of good in our thinking is the only lack there ever is, and that exists only in the illusion of seeing things falsely.

Deceived by this supposition, the human mind thinks in accordance with it, and its fears fill this mental emptiness with the countless forms that a belief

in the opposite of good assumes. We think far too much about limitation, with the result that the awful dread of not having sufficient to live on is one of the many ogres of the material world that makes life so unhappy.

I think we have a wrong sense of what really constitutes our possessions. You know wealth that can be lost is not really possessed, for a man's real possessions cannot be separated from him. If our capital or stock in trade consists of only what the fleeting things of the world provide, such as money or commodities, with nothing higher than financial gain to eke out our satisfactions it soon begets covetousness, envy, avarice, and self-interest. A dollar bill has not even any intrinsic material value; its worth depends on something outside it, and so it is fluctuating and temporal. The value of stocks, bonds, and real estate cannot be maintained with certainty; it may be up today and down tomorrow.

I was dean of a large cathedral church in Florida during the time of the land boom and the financial crash that followed. Men and women had become accustomed to thinking and talking of enormous wealth in terms of land values and stock quotations, and many had accumulated great wealth. Then it was swept away almost overnight. The present uncertain world conditions make it evident that we must look to something far more permanent than material things for our supply and satisfaction.

Men and women are far more afraid of the hell of this world than of any hell in a world to come. The question uppermost now is, What shall we do to be saved from want, from financial loss, from the lack of those things which are regarded as the necessities and

comforts of life? This grim specter of the fear of want dogs the footsteps of everyone until he understands that in reality supply is limitless.

Now this sense of God's absence in our consciousness is the only lack there is, and it exists only in the illusion of seeing things falsely. The question is, Where do we believe we are living, in God or in an unstable material world? Is our consciousness of being embodied in a sense of things, and are we therefore always calling upon the material world to supply our wants and never being satisfied? Is this world the dwelling place of our thoughts? If it is, that is how we define our needs, and we come under the conditions and limitations that pertain to a material sense of life and happiness.

This question of right thinking is inseparable from the question of supply. If you believe that your supply comes from the material world alone, then you are supplied by it, then you have no appeal from its discordant conditions. But very few people really believe that. Although you may only prove it in part—because you understand only in part—you know that you live in God. You know that this truth implies provision for all the needs of your present human experience. This means that you are not at the mercy of chance events or changing circumstances, but that you have access to those infinite resources which show neither lack nor loss.

This truth is being constantly proved. A friend of mine recently received an inheritance from her father, who passed on in England just after World War II started. It seemed impossible, owing to the strict British foreign-exchange regulations, for her to receive a single penny from her inheritance. The executor of

the estate made application to the Bank of England for permission to remit the money, and he was told that it was impossible for the money to leave England until after the conclusion of the war. In fact the Bank of England gave a polite but grim refusal. My friend found herself in great need, in fact in debt. She had used her life saving to make a down payment on a home, planning to complete the purchase from the money her father had left her. Her banker in America told her that the refusal of the Bank of England to grant permission to remit the money was final and that nothing more could be done about the matter. The situation appeared to be desperate. At this point a friend, who learned of it, declared earnestly that nothing was impossible with God and that there could not possibly be any lack or need, because infinite supply is omnipresent. Within a few days a cable arrived from the Bank of England stating that they had reconsidered her application and that permission had been granted to forward the money. This was indeed proof of a right understanding of the ever-operative supply of God.

If lack and need seem to dominate your thinking, you should rise above the camouflage of want and bask in the presence of infinite supply. There is plenty to satisfy your wants. No other conclusion can be reached when it is remembered that the Creator and governor of the universe is love. But there are seeming forces at work in our human experience, among them rivalry and greed and dishonesty, which would deprive us of the abundance divinely provided. They would divert from you those good things which God expects you to enjoy.

There is no need for you to wait until you get to

some distant heaven to learn that the material does not feed and clothe you. It is this confidence in material things as providing the necessities and luxuries of human life which is at the bottom of all world depressions. This being true, what recourse have you but to reverse this attitude, turn your thoughts toward the Truth of Being and rest your confidence in God.

You cannot go on looking to your occupation, business, profession, or this or that person or thing as the source of supply, and then expect entire protection from the changing circumstances and conditions of human belief. It is the old story of trying to look in opposite directions at the same time. We may deceive ourselves into believing that we are not doing this, until we are suddenly faced with the problem of finding new channels of supply because of a loss of position or loss of income that we regarded as permanent. Then we begin to realize how much we had relied upon some source besides God for our support.

This attitude is similar to the attitude toward physical health. You are not apt to feel concerned so long as the sense of physical ease and strength continues; nor do you feel disturbed over the question of supply so long as your position continues or you have a good balance at the bank. But a belief in health and supply based upon material evidence is not the reality and must sometimes be replaced by an understanding of what health and supply really are; because a belief in physical health or in material supply is just as false as a belief in disease or lack.

This fact is readily seen when we consider that a false sense of anything cannot last indefinitely. We declare that the real man is spiritual; then we should know that his needs are spiritual; and when we truly

recognize this, we shall cease looking to a false source for our supply.

You must begin to acknowledge God in all your ways, in all your affairs, however material they may seem to be; and you can begin looking in a spiritual direction for the supply of your human needs and for the right adjustment of every situation.

Nineteen centuries ago Jesus taught men and women to say, "Give us this day our daily bread." This clearly means much more than material food. Jesus was not concerned so much with the physical needs of mortals as He was with bringing them a practical knowledge of their relation to God as Father. He knew that this would bring them the supply of all their earthly needs. He made this very plain in His well-known statement, with reference to food and clothing, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Centuries before a writer of songs had prayed, "Renew a right spirit within me." This surely means: Give me a gracious spirit, the spirit that expresses spontaneously the divine qualities of good will, joy, peace, gentleness, loving-kindness, patience, courage, humility, fidelity, hope, faith, and an unshaken confidence in good. To imbibe daily of this spirit from the unfailing fountain of divinity is our first need. When this actually takes the first place in our thoughts, the needs of the body will not go unprovided for.

The demands of the physical consciousness of being seem so constant and insistent that they press for first attention in the thoughts of men and women, and as a rule they receive it. They clamor for our notice through the argument of necessity. We must work to provide shelter, food, and clothing; we must attend

to bodily comforts, to proper exercise, recreation, and other things, and so we have little time for the needs of our higher nature. It is a necessity to attend to the physical creature lest it should weaken or die.

But we have not been taught that the things of the Spirit are vital or necessary. We believe that these can be neglected or ignored altogether without affecting our prosperity. You cannot treat your spiritual self as you would the beggar to whom you throw a crust of bread or a coin just to please yourself or to silence your conscience. It is possible to take this attitude and maintain it for years or even for a human lifetime; but the awakening from this delusion comes sooner or later.

Yes, the divine law of supply does exist in the so-called material realm. It was clearly apprehended by the old prophets, by the mystics of later years, and in a larger degree by Jesus. We have regarded their proofs of a spiritual source of supply, invisible to material sense, as spectacular wonders rather than as an indication of the presence and availability of a spiritual law or method by means of which we, when sufficiently enlightened, may lay hold of that true substance which meets and satisfies all human need.

Every person is intimately concerned in the problem of supply, for however fortunately he may be situated he feels the need of something to complete his sense of satisfaction. The mistake is in looking to material things for the solution of this problem, since at best they only serve to meet the sense of lack temporarily. Even from a material standpoint the widespread belief in lack is not produced by a famine of things necessary, for there is enough and to spare for all. It is a famine of love. The kindlier feelings inherent in the hearts of men, the divine impulses that

lift the human above the animal, have been suppressed and starved by brute greed and selfishness, and the void left in the life of the world is like a desolating famine. It is the hearts and not the stomachs of men that are in need, and the grace of God alone can meet it. Riches and poverty are but the extremes of the belief that matter supplies the necessities of life and is the source of wealth and power; and so men are willing to sacrifice almost anything for its possession.

What then is there in all the range of human acquisition that can assure man that he shall prosper? What would not this assurance be worth today to those who are well-nigh overwhelmed by fears of failure and to whom every channel of supply seems to be closed? Yet this assurance waits for everyone who understands the truth of man's oneness with the Creator. It is only when we look to some other source to maintain and prosper us that fears creep in and things go wrong. It should be self-evident that that which brings man into being and maintains him must be that which underlies and supports all expressions of life, power, and intelligence; and this underlying cause must also exist because of itself or it would long ago have become extinct from lack of sustenance. This being true, whatever threatens the well-being of man, not coming from God, must be an error of self-deception without any support in the reality of things.

But the false thoughts that threaten your peace of mind by suggesting a limitation of your supply—have they any reality at all? Can they think about you or your affairs? Since the source and supply of good are infinite, there cannot be any reality to lack. God furnishes unlimited bounty everywhere, and we should acknowledge no other source.

So in seeking to correct a sense of lack you might well ask, What do I expect to be supplied with, the things of earth or the things of heaven? In working out this question of supply we are frequently tempted to think of it in terms of money instead of an increase in spiritual understanding.

Know that lack is not a condition of existence in God. The opportunity to know God is the only one we have. This opportunity gives us all we need, no matter what it may be.

To know God and His presence, His expression through you is all you need. If you accept these things as true, then you cannot think of yourself or of any thing or condition as separate from God.

(THE END)

Alpha and Omega

By Kathryn Wright

"In the beginning God"—the Book's first line!
How beautiful that from the earliest
Of time and light and being, the Divine
Was there and gave His world the best
Of all created things for habitants!
How wonderful that God made living man
To rule His world, His creatures—beasts and plants—
And gave man reason as the world began!
God is not done with miracles; He waits
For man to build this stricken world more fair,
To find in every enemy a friend,
To nourish peace on all of earth's estates,
And most of all to know Him everywhere—
"In the beginning God"—God to the end!

"Take My Yoke upon You"

BY KATHLEEN W. WELCH

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

TO ALL STUDENTS of Truth who are finding the upward path sometimes difficult and wearisome the above exhortation, with its accompanying promise of rest and fulfillment, is one of the most comforting messages in the Bible.

Through the years we have heard much of the heavy crosses to be borne in the cause of Christianity, the long uphill trail, the many personal sacrifices to be made, with the reward for all this mental, moral, and spiritual labor to come only after death. Yet Christianity's Founder said, "My yoke is easy, and my burden is light." Only recently have students of Truth begun to learn that true Christianity is not "a cross to be borne, but a crown to be worn." It is true that we cannot be "transformed by the renewing" of our mind without mental work and plenty of it, but actively and joyously working is very different from carrying a heavy, mental burden, a sense of personal, anxious responsibility for every step of spiritual progress made. Christ also said, "Be not therefore anxious." He never condemned work, but He did condemn anxious thought.

"Take my yoke upon you." It is surprising how this word "yoke" as used in religious teaching has been misunderstood and misapplied. It has been looked upon as some kind of narrow exaction imposed upon the

Christian, a restriction limiting his joys and pleasures and making of misery and deprivation almost a virtue.

Christ's reference however was to the harness or collar used by the Eastern peasants on their oxen. This was never intended to be a restriction or burden to the animal wearing it. On the contrary, the plough attached in any other way than by the yoke would have been intolerable. This wooden frame attached to a pair of oxen helped them to work together more easily, assisted the driver in directing them, and so made the labor lighter for both man and beast. Jesus probably had often made these yokes in His work as a carpenter and knew that they were intended to be a merciful help rather than a restriction or a burden. And so Christ's yoke is intended for our wise directing. We may think of Him as saying, with a gentle pull: "Go My way! Carry the load as I do. Look at it all as I look at it, and it will sit easily upon your shoulders and make your burden light!"

Sometimes we lose sight of the fact that it is God who is active in "both to will and to work, for his good pleasure." We strain every effort mentally toward what we consider our spiritual progress. We are too apt to forget that we do not have to "become" anything. Neither do we have to overcome anything real. There is no real power or influence opposed to God, good. We cannot, however hard we try, "become" anything or anyone that in reality we already are. God created man perfect, in His own image and likeness. Temporarily man has forgotten this truth. The only work we have to do is the work of "remembering" and "claiming." The prodigal son did not have to strive and sacrifice and fret in order to become the son of his rich father. He was and always had been

that. Temporarily he had wandered from his father's house—physically, mentally, and spiritually. As soon as he "came to himself" and remembered his sonship, acting accordingly, all was well. Very evidently then the work that we have to do is the continual replacing of the false belief of separation from God, good, with the truth of our spiritual birthright as "heirs of God, and joint-heirs with Christ." In this work of replacement or of uncovering we have the mighty power of our Father back of us working through us, we have the yoke of Christ directing us, and before this wisdom and might of Spirit all false beliefs and all false sense of burden give way.

"Who art thou, O great mountain? before Zerubbabel *thou shalt become* a plain."

An interesting definition of "Zerubbabel" is given in Cruden's Concordance: "dispersion of confusion." Sometimes our mortal troubles seem as great mountains impossible to overcome by mortal man or mind. These seeming troubles however are all an illusion or "confusion," and we are told that "God is not *a God* of confusion, but of peace"; and before the sweep of mighty Spirit these mountains of confusion become as plains of peace. Because Jesus knew that He could do nothing of Himself and that the Father within did the works, He was able to say, "My yoke is easy, and my burden is light." But He also said, "I am meek and lowly in heart." It takes a deep sense of humility, a willingness to forgo all pride in achievement, an understanding of the nothingness of human personality, to drop successfully all sense of personal anxiety and make way for Spirit "to will and to work" the uncovering and manifesting of all good here and now.

In the British House of Commons there is an old

custom brought down through many generations. During a meeting, if a subject is brought up which the prime minister believes should be discussed in secret session, he addresses the speaker thus: "I declare unto you, Mr. Speaker, that in casting my eyes around I see a stranger." This is the cue for all visitors and strangers to leave, and the subject is then discussed privately. While Spirit is working in the silence uncovering our good, it behooves us to be careful that there is no "stranger," no self-will, self-love, condemnation of self or others, hatred, anger, or such in our consciousness to hinder the speedy fulfillment of our desires. "I have declared, and I have saved, and I have showed; and there was no strange *god* among you: therefore ye are my witnesses, saith Jehovah, and I am God."

"Learn of Me," says the Christ. "Watch Me and do as I do. Take life as I take it. Love as I love, and ye shall find rest." And He adds, "For I am meek and lowly in heart." Here then is the secret of obtaining His kind of rest. In analyzing honestly the causes of most of man's unrest, do we not find that a great deal of it comes from thwarted ambition, hurt pride, sensitiveness to other people's opinions, unsatisfied selfishness, a false sense of personal responsibility, and the like? Jesus calls us to live our life on a different principle. To meekness and lowliness these causes of unrest simply do not exist. No one can hurt a pride that isn't there! When one's only ambition is to live and love as Jesus lived and loved, this ambition cannot be thwarted, and no fever of unrest can touch a soul that has found the poise and strength that are the natural outcome of Christ's meekness and lowliness. "The meek . . . shall inherit the earth." They do not grasp it through their will power, they "inherit" it, as did the prodigal

son when once he had learned true humility.

There is a pride of spiritual achievement that is just as much of a stumbling block as any other kind of personal pride. A self-assertive eagerness to achieve, a striving to force the soul's progress, only obstructs Spirit's way; but when we cease to plan and strive in so far as self is concerned, when we truly let go so that Spirit may work through us, then we find that the desired opportunities arise, the gift of rest is ours, and our "yoke" is easy.

Jesus teaches us the art of living life among our fellow men at its highest and best. His rest was never isolation or stagnation but an active, working love.

A story is told of two painters who were asked to illustrate on canvas their idea of "rest." The first painted a still, lonely lake backed by far-off mountains. The second painted boldly a thundering waterfall, with a fragile birch tree bending over the foam. In a fork of the tree, almost wet with the cataract's spray, a robin sat calm and undismayed on its nest. The first painting depicted only stagnation, the second was "rest," the rest of which Jesus spoke. No one knew better than He that most men take life as a struggle. To some it is a weariness and a failure. To others it is a tragedy. His "yoke" was His secret of the best and most successful way of living. His idea of "rest" of necessity included a deep and abiding trust in good, an unshaken sense of security, a feeling of working and living life in the best way possible in spite of the noisy confusion of the material world. He taught men to shape the chafing burden of the world off their raw and sensitive shoulders and to take instead the smooth, frictionless, well-balanced yoke of unselfish, loving service that He Himself wore.

Do not be discouraged if there seems to be no growth. You can see a mushroom grow, so they say, but you cannot see a child grow. "We mount to heaven by the stairway of surprise." There is an element of the unexpected in the spiritual life. For days we have our periods of meditation and prayer and nothing seems to happen. For days we search for Truth, and then suddenly one day the divine vision, the further unfoldment, comes to us when we least expect it. For the greatest spiritual gifts come only when we have ceased to strive personally for them, when we have ceased to fret and push, and we just "let go and let God."

Jesus came to give men life, "the life which is *life* indeed," as the Revised Version has it. Remember that it is "God that giveth the increase." It is Jesus that points the way.

Dear Lord Jesus, help me to learn of Thee. Help me to wear Thy yoke gladly, with all true humility. Teach me Thy meekness and lowliness, which inevitably gives man true dominion. Let me not doubt the Father's willingness and ability to work and express Himself fully through me, even as He manifested Himself so fully through Thee. I am receptive now and always to Thy guidance. Thou art opening up before me the "life which is life *indeed." I do not doubt this. I know it!*

Pray for Victory

Truth on the Threshold

AS TOLD TO

W. W. BROWNE

"WE WANT your old iron, aluminum, rubber, paper, rags!"

This appeal was finally brought home to me through the newspapers, the radio, and conversation. Somewhat reluctantly I allowed my children to persuade me to go through the attic, the basement, and the garage on their "treasure hunt."

An old pair of "waders" came to light. I certainly didn't want to let them go! But the logic of my wife and children was irrefutable. I hadn't gone fishing in ten years, I had never used them when I did go, and in fact I couldn't even remember where I had gotten them. Nevertheless I found real pain in final consent.

A stack of old books in the attic had the same effect on me. I hated to see them go. It actually hurt. Yet I hadn't looked at one of them for years. All day we searched the premises, and many times I had to exert real effort to give up this strange and senseless attachment to some useless article. I wanted to hang onto everything.

At last the junkman arrived and looked over the pile. Much of it he bought, but there were many items that had no salvage value, although some were still serviceable. We finally called a secondhand dealer, who bought some items and agreed to haul those that were utterly useless to the city dump. As the trucks pulled away they seemed to be taking a part of me with them. Involuntarily I reached out my hands as though to a

departing friend, and a deep sense of loss almost overwhelmed me. I turned sadly into the house.

My woebegone expression brought gales of laughter from my wife and children, who were counting what I considered their "loot." They had enough to finish another room in the attic as a guest room, something the children had long wanted.

Their enthusiasm finally reached me and I went with them to the attic to make plans for the new room. As our plans developed my sense of loss diminished swiftly. I visualized what this new room would mean to us; yet it was to cost us nothing, so to speak, inasmuch as it was to be paid for out of the proceeds of things that had cluttered up the place. There was a wonderful sense of relief as I saw this eyesore emptied out and made ready to receive the new decorations and become a thing of beauty and service. I couldn't get it out of my mind even when I had gone to bed. Something seemed to demand that I give it my thought and attention.

I was rather proud of myself, at that. Hadn't I submitted more or less gracefully to all the indignity of being deprived of cherished personal belongings? It might be called "junk," but it was still mine. Not many of my neighbors would have been so generous in their attitude.

Suddenly a voice said very distinctly. "That thought is junk." I was wide awake now, sitting up in bed, wondering if my wife had spoken to me. But she lay breathing quietly. Then I knew that it was some inner voice trying to get a message across to me. I had never been particularly religious, but for some reason I wanted desperately to follow this thought through. I lay back quietly and tried to make my mind a blank, receptive

to any sensation at all. I must have slept, for it was much later that I again became conscious of my surroundings; and things were wonderfully clear to me now.

I saw the new room in all its brightness, in strange contrast to its recent littered appearance. I saw my mind and heart filled with thoughts of kindness, charity, and good will in place of much of the useless litter that had been filling it. That negative and unkind thought about my neighbors—it was gone now that I had suddenly recognized it as useless material; and the "space" was filled with a new appreciation of all the good things I knew about these neighbors of mine, the times they had helped me and one another when things were going badly, and the like. This whole episode brought home to me a new philosophy of life and of supply and demand.

Old useless ideas, obsolete thoughts, negative appearances, had been cluttering up so much of my mind that I hadn't had room to receive Truth. Though Truth is as old as life, it comes as a new thought to each beginner. If it finds its way barred by old thoughts and habits, old ideas that we refuse to relinquish, it will enter with difficulty, if at all.

Weeding out these old ideas which seem to drag us backward all the time may seem a painful process at first, but only until we begin to see Truth and constructive, new ideas filling up the space as rapidly as we discard the old and useless.

However the most difficult part is to just let go. I don't mean to let go of anything physically but to let go emotionally. That is the hard part. Many times in life, we lose something that we hold dear, some fond possession, even a relative or friend. Intellectual-

ly, we admit the loss, but emotionally, we refuse to let go.

We often recognize that some idea we have cherished—such as that of the physical appearance of God—is altogether childish and inaccurate. Yet emotionally we cannot seem to free ourselves entirely of these false ideas and images. And until we do we have not made room for Truth or the right idea to enter.

Too many of us go through life trying to reconcile our new experiences and thoughts with those we accepted as children. We are dragged back by the dead weight of these negativisms.

"When I was a child, I spake as a child . . . now that I am become a man, I have put away childish things." Our concept of God as a sort of grand old man may have been useful when we were children and perhaps incapable of more profound spiritual perceptions. But as we mature and see the limitations and falsehood of this impression we must discard it and accept the Truth as we are led to see it. Yet many of us go through life spiritually anchored to vestigial remains of this childish concept. Such a concept can only serve to place limitations upon our faith in the omnipotence of the Father-God. If we clothe Him with human appearances, we cannot help clothing Him with human limitations and weaknesses in some degree. Our mind cannot accept absolute omnipotence as an attribute of a being we liken unto ourselves in appearance. In considering Spirit we must divorce ourselves from the thought of any physical body. Then and only then are we able to see His limitless power.

So too in the lesser things of life. Because of ancient and false adages, widely accepted and quoted, we are inclined to impose hardships on ourselves and our

fellow men. "Like father, like son," we are told. Hence our judgment of others is often prejudiced. "Once a crook, always a crook," we hear. Hence we fail to give a hand to the deserving fellow who has made a mistake in life. "It runs in the family"; hence we don't try to correct our shortcomings. Intellectually we know all these narrow, too-pat conceptions are scientifically unsound and diametrically opposed to Truth. We recognize them as simple rationalizations. But emotionally we cling tenaciously to the outmoded and negative mind pictures.

Material improvements must be paid for in money or work. Truth too has its price; but the price is only to make room for it, to stand aside and clear the way. We must let go of error before Truth can get in.

Can you imagine what a new car would look like today if the manufacturers had incorporated all the improvements of the last decade and failed to discard the older ones? It would be so cluttered up with "improvements" no longer used (though they were once new and useful) that its efficiency would be sadly impaired.

The sun remains constant in pouring down light, yet many apparent changes take place in the appearance of this light simply because of the changeable atmosphere through which we see it. Likewise Truth is ever the same and only appears to change as our mental atmosphere is cleared or beclouded. Mortal man has never looked upon the naked sun in all its fiery splendor; atmospheric conditions allow light to approach the earth only in such strength as the human eye can assimilate without undue shock. In the same way Truth is often revealed to us in proportion to our readiness to receive and use it. Consequently additional Truth

may reveal that former conceptions were only partially true, useful to us at our stage of advancement at one time but now to be discarded in favor of the greater light. If All-Truth has never been revealed to mortal man, it is because man has not yet developed to the point where he can accept it. When man reaches that stage, Truth will shine forth like the naked sun, and all things will be made clear to him. But first he must clarify the atmosphere of half-truths, false impressions, erroneous ideas, negative thoughts, and all other impedimenta that have collected on his spiritual junk pile and in the dark corners of his mind.

Learn to let go! Examine your own heart. We are advised to look into all things and "hold fast that which is good." This very definitely implies that we let go of that which is not good.

Most of us have cleaned out our attics and basements and garages, and we have found new and unexpected pleasure in doing so after we let go emotionally of the old things. Many of us today are devoting time and energy to chopping the weeds out of our victory gardens. We contribute this much to our country's effort to defend herself and to uphold Truth.

Let us turn now to the greater effort, the final effort, the effort that cannot fail to win, personally and internationally. Let us clean house mentally and spiritually; let us get rid of the scrap ideas; let us junk error and false impressions.

For when we do, when we finally let go of this useless material, blessed relief is ushered in on the wings of Truth and our vague sense of loss is suddenly transformed into positive knowledge of immeasurable gain. Truth is always on the threshold; our job is only to make room for it.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education, lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, May 2, 1943

UNITY SUBJECT—*Personality Surrendered for Spirituality.*

INTERNATIONAL SUBJECT—*Christ's Charge to Peter.* —John 21:15-24.

15. So when they had broken their fast, Jesus saith unto Simon Peter, Simon, *son* of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16. He saith to him again a second time, Simon, *son* of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep.

17. He saith unto him the third time, Simon, *son* of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18. Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19. Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20. Peter, turning about, seeth the disciple whom Jesus loved following; who also leaned back on his breast at the

supper, and said, Lord, who is he that betrayeth thee?

21. Peter therefore seeing him saith to Jesus, Lord, and what shall this man do?

22. Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23. This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what *is that* to thee?

24. This is the disciple that beareth witness of these things, and wrote these things: and we know that his witness is true.

GOLDEN TEXT—*Greater love hath no man than this, that a man lay down his life for his friends.*—John 15:13.

SILENT PRAYER—*The love of the Christ moves me to impersonal service.*

Two states of consciousness into which men enter stand in strong contrast to each other. The one is personality or the self untouched by any larger consideration. The other is impersonality or surrender of the self in return for the universal, which one then gladly serves. The latter may be called also spirituality. In this lesson we see personality disappearing and spirituality being taught to Peter, who represents faith. Until faith is lifted above personality there can be little progress in the following of the Christ.

Personality subjects us to fears of various kinds and to fearfulness in general. Love displaces fear and puts faith in its place. Through fear Peter failed in loyalty to his Lord. The negative effect of his failure was overcome through love. Objective love works most effectually. Jesus did not tell Peter that He loved him so much that He trusted him regardless of what had happened. "Lovest thou me more than these?" was

the question put to Peter. Faith itself must be stirred to action, and he who is afraid of himself, of others, or of circumstances can overcome only through faith in God as his ever-present help. "Lord; thou knowest that I love thee." Instantly the call comes to prove it: "Feed my lambs." Lambs represent weak, helpless thoughts about God. They can be fed with faith till they grow strong, then watched over and guided into ways of peace and contentment.

Well-established mental habits grow out of thoughts that are carefully watched and developed. These sheep will not continue to thrive of themselves. They must still be fed faithfully with constructive ideas. So Peter is told again: "Tend my sheep." "Feed my sheep." Through such steadfastness Christlike character is built up until it is strong enough to meet any test. And tests are sure to come. As nothing is finally proved or accepted in the material world until it has stood the test or strain that it is designed to meet, so no character is really Christlike until it is firm enough to withstand the shocks and strains of daily living and, if need be, of death itself. No one can glorify God in death who has not learned to glorify Him first in life. Life is the supreme opportunity for glorifying God.

Peter's repeated affirmations of love served to heighten his faith. The warning to him to prove his love in service gave his faith an objectivity that it had lacked before. To make his faith firm enough to keep his thoughts steady at all times he needed to affirm love in the threefold departments of his being: spirit, soul, body. This done, he realized the impersonal outlook. Through working for the Christ to prove the love that he bore Jesus, he learned to express love in service.

Without love no one can have robust faith, for

faith works through love. Peter wished to know what John was to do, for the faith that works by love is equal to all tests. That is the kind of faith that Jesus had prayed Peter might have. With that end in view He gave Peter a steadying thought. Looking toward the future He foresaw for Peter the development of sufficient steadfastness to carry him through the supreme test of giving up the personal self preparatory to functioning on a universal plane. This surrender of the personal is the death whereby one glorifies God.

The supreme test of faith in God and the spiritual way of life is whether we can believe firmly and confidently in the face of the unbelief that surrounds us. Personality and faith in materiality surge through the world in a seemingly mighty tide, and to speak of God is no longer the fashion. To do so is to subject oneself to the suspicion of cant and hypocrisy. The fashion is to tell no one the thoughts that are nearest our hearts but to conceal them as treasure hid in a field. Love however is the loadstone that reveals the faith of our hearts, and love cannot be hidden. "This is the disciple that beareth witness of these things, and wrote these things: and we know that his witness is true." Our life bears witness to what we love, whether it be the things of personality or the things of the Spirit.

QUESTIONS

1. What chiefly distinguishes the spiritual from the personal consciousness?
2. How does love strengthen faith so that it gains overcoming power?
3. How do we "feed the lambs" of Christ?
4. What purpose is served by tests of character?
5. What affirmation strengthens faith to the point of steadfastness?
6. What is the death whereby one glorifies God?

UNITY SUBJECT—*Faith and Love Foremost in Co-operative Service.*

INTERNATIONAL SUBJECT—*Peter and John Leaders in the Early Church.*—Acts 2:37-41; 3:1-8; 4:13, 18-21.

37. Now when they heard *this,* they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?

38. And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.

39. For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call unto him.

40. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation.

41. They then that received his word were baptized: and there were added *unto them* in that day about three thousand souls.

1. Now Peter and John were going up into the temple at the hour of prayer, *being* the ninth *hour.*

2. And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3. Who seeing Peter and John about to go into the temple, asked to receive an alms.

4. And Peter, fastening his eyes upon him, with John, said, Look on us.

5. And he gave heed unto them, expecting to receive something from them.

6. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk.

7. And he took him by the right hand, and raised him

up: and immediately his feet and his ankle-bones received strength.

8. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God.

13. Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

18. And they called them, and charged them not to speak at all nor teach in the name of Jesus.

19. But Peter and John answered and said unto them, Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye:

20. For we cannot but speak the things which we saw and heard.

21. And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done.

GOLDEN TEXT—*Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.*—Acts 4:13.

SILENT PRAYER—*Through active faith and love I establish myself in the Christ consciousness.*

The final commencement day marks the end of the young person's academic training and the beginning of his efforts to put his training into practice. For the Truth student also a time comes when theory or teaching must be superseded by practice, when the faculties are grounded in the principles of Truth and all that remains to be done is to put these principles to the test in life. After Pentecost the disciples were ready to begin carrying the gospel of Truth to the whole creation.

Faith and love, if active in consciousness, are sufficient equipment for a beginning at changing the mind. If we are to succeed in establishing ourselves in the Christ mind or to have that mind in us, we need to have the courage of our convictions. Fearfulness or timidity in following the Truth and expressing it dissipates the power to lay hold of the Christ. Peter and John were not afraid. Peter boldly told the assembled crowd that they had crucified Jesus and that He was "both Lord and Christ." John's words are not given, but he worked side by side with Peter and no doubt ably seconded him. Without faith love cannot exist in genuine form.

The rite of baptism antedates the beginning of the first century. In the one baptized it represents denial of any part or interest in materiality or the personal consciousness. The denial of personality is clearly an important step to be taken by all who wish to hold in mind only those ideas which are of spiritual origin.

The Greek word translated "Repent ye" (verse 38) means in the original "Change your mind." Changing our thinking for the better prepares us for the next step, the cleansing of the mind from error thoughts and beliefs by a sweeping denial of all error and all belief in it. A complete change in one's way of thinking brings about a transformation in the character and makes way for the descent of Truth into the mind. Those who clamored for the death of Jesus while they were under the spell of sense consciousness were ready a few weeks later to receive the gift of the Holy Spirit. They underwent a revulsion of feeling, and their entire life was made over by the change that had taken place in them.

Faith and love lead to spiritual understanding, which is the "door of the temple which is called Beautiful."

The meaning and efficacy of prayer and praise are reached through this door. Outside lies a lame man, the one who has not affirmed his spiritual strength through the living Christ. The fulfillment of the divine law may fail of realization even where faith and love are present in consciousness, if we reach outside for that which is within. We are not to look off to some distant heaven for help. Our help is close at hand, within our own consciousness. It is in our faith and love. "Look on us." Center your attention, concentrate your thought, upon these essentials of the spiritual man, put them to work in the mind and heart, and you make connection between inner faith and spiritual substance, which is universal. The foundation of your life is immeasurably strengthened by this work in your consciousness.

Until the lame man met Peter and John he had not looked for healing. He had looked for alms and expected material help. "What I have, that give I thee. In the name of Jesus Christ of Nazareth, walk." These words of Peter's brought him consciousness of strength, life, and health instead of a few small coins. He then looked for real help and received it.

In matters of faith everyone, if he but realized it, has originating capacity and may be inspired of God from within. No one should suppress the truth that comes to him from this kingdom. He should examine and prove it; then use it, praising God for it. The only authority we need is that of the Christ, the I AM within each soul. This is the cornerstone of the character, and should never be disregarded.

The works of the Christ Spirit make themselves manifest beyond all denying. Dogmas may be disputed, theories of religion disproved, but the works speak for

themselves. The Pharisees could not get round the healing of the lame man. He was there for all to see. So are our demonstrations of Truth.

QUESTIONS

1. Are faith and love, when active in the mind and heart, all that is needed to effect a change of mind?
2. Of what significance is baptism when once the mind is changed?
3. What does the "door of the temple which is called Beautiful" represent?
4. How can we receive such help as was given to the lame man?
5. What authority suffices for our teaching and expressing Truth?

Lesson 7, May 16, 1943

UNITY SUBJECT—*Faith and Love Usher in the Holy Spirit.*

INTERNATIONAL SUBJECT—*Peter and John Preach to Samaritans.*—Acts 8:14-25.

14. Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15. Who, when they were come down, prayed for them, that they might receive the Holy Spirit:

16. For as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus.

17. Then laid they their hands on them, and they received the Holy Spirit.

18. Now when Simon saw that through the laying on of the apostle's hands the Holy Spirit was given, he offered them money,

19. Saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Spirit.

20. But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money.

21. Thou hast neither part nor lot in this matter: for thy heart is not right before God.

22. Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee.

23. For I see that thou art in the gall of bitterness and in the bond of iniquity.

24. And Simon answered and said, Pray ye for me to the Lord, that none of the things which ye have spoken come upon me.

25. They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

GOLDEN TEXT—*Lift up your eyes, and look on the fields, that they are white already unto harvest.*—John 4:35.

SILENT PRAYER—*Under the influence of faith and love my life unfolds into wholeness, and is imbued with power.*

The effect of religion on the life of an individual is determined by the nature of his consciousness of God. If he believes in God as a magnified human being or a being with human attributes, a God exterior to him in every sense but somehow endowed with insight into all his thoughts and acts and with full knowledge of them, he is in reality worshiping the race consciousness. In time his fellow men grow conscious of him and watchful of his conduct. Such a reaction is inevitable, since in the sea of race consciousness all are one.

The Samaritan converts whom Philip baptized "into the name of the Lord Jesus" entered into a higher than the race consciousness, since the Christ is the most dynamic idea that can be proclaimed. To realize the full meaning of the Christ idea is to turn from death to life, from disease to health, from hopelessness and sorrow

to joy and thanksgiving. The uplift that followed the contemplation of the Christ idea by Philip's converts in Samaria was so marked that many healings followed. A higher consciousness, that of the Holy Spirit, remained to be awakened by the access of faith and love (Peter and John) that resulted from the joy that contemplation of Jesus aroused in them.

Samaria (watch mountain) represents intellectual perception. Men sometimes perceive the truth of the creative word intellectually without embracing it in the heart. They thus fail to make it an active factor in life. When faith and love take possession of the consciousness there is a stirring of the depths, and they become devoted to the cause of Truth.

The laying on of hands is best understood in a figurative sense as the close influence of faith and love on the intellectual powers, whereupon the whole man is imbued with the Spirit of truth.

The name Simon means "hearing" and in this lesson represents the ambition of personality to handle the power of Spirit without paying the price through faith. Faith may be bent to serve material or selfish ends, where personality is in the ascendant. Simon believed in the power of the Holy Spirit, but he failed to discern the avenue through which it came to those who were baptized in the name of the Lord Jesus. He saw in it a power that he could turn to his personal advantage. The mercenary person tries to make both faith and love serve his selfish ends. He is entirely outside of spiritual consciousness and even while he sees its manifest advantages and wishes to possess them, he has no inkling of the way in which he can enter that consciousness.

Power is bought without money and without price,

by devoted, untiring effort to reach the goal that we set before us. The higher the goal and the greater and more sustained the effort to reach it, the greater the power developed in the character of the overcomer. The personal man develops dictatorial power, that is, power that is divorced from faith in God or love for men. Such power ruthlessly destroys men or oppresses them in slavery.

Peter without hesitation rebuked Simon's attempt to buy the power to bestow the Holy Spirit. Faith must be kept unpolluted by deceit and greed at all cost, for only in this way can it be recognized as the substance of Truth.

Unselfish service opens the way for the descent of the Holy Spirit, and that Spirit cannot be realized by anyone who has not overcome selfishness and self-seeking. When anyone has the cause of Truth only at heart, faith and love enrich his life and permeate the intellectual perceptions. He then enters into peace and all his powers are harmonious. When their work in Samaria was completed Peter and John returned to Jerusalem (peace), preaching to many Samaritan villages by the way.

QUESTIONS

1. What determines the influence of religious faith on the life of a person?
2. What follows the realization of the Christ idea by the mind and heart of a seeker after Truth?
3. How is the realization of the Holy Spirit dependent on faith and love?
4. What do we understand by the laying on of hands?
5. How is the power of the Holy Spirit realized?
6. What part does unselfish service play in the gaining of wholeheartedness or the Holy Spirit?

Lesson 8, May 23, 1943

UNITY SUBJECT—*Realizing Truth.*

INTERNATIONAL SUBJECT—*Bible Teachings on Wine's Deceitfulness.*—Prov. 20:1; 23:29-35; Matt. 24:45-51.

1. Wine is a mocker, strong drink a brawler;
   And whosoever erreth thereby is not wise.

29. Who hath woe? who hath sorrow? who hath contentions.
    Who hath complaining? who hath wounds without cause?
    Who hath redness of eyes?
30. They that tarry long at the wine;
    They that go to seek out mixed wine.
31. Look not thou upon the wine when it is red,
    When it sparkleth in the cup,
    When it goeth down smoothly:
32. At the last it biteth like a serpent,
    And stingeth like an adder.
33. Thine eyes shall behold strange things,
    And thy heart shall utter perverse things.
34. Yea, thou shalt be as he that lieth down in the midst of the sea,
    Or as he that lieth upon the top of a mast.
35. They have stricken me, *shalt thou say,* and I was not hurt;
    They have beaten me, and I felt it not:
    When shall I awake? I will seek it yet again.

45. Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season?

46. Blessed is that servant, whom his lord when he cometh shall find so doing.

47. Verily I say unto you, that he will set him over all that he hath.

48. But if that evil servant shall say in his heart, My lord tarrieth;

49. And shall begin to beat his fellow-servants, and shall eat and drink with the drunken;

50. The lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not,

51. And shall cut him asunder, and appoint his portion

with the hypocrites: there shall be the weeping and the gnashing of teeth.

GOLDEN TEXT—

At the last it biteth like a serpent,
And stingeth like an adder.
—Prov. 23:32.

SILENT PRAYER—*I seek the true satisfaction that endures and increases more and more.*

The main thing that distinguishes man from the other animals is his seeking after the ideal. Every normal person craves the power to realize his ideal of success and happiness. Everyone wants to be more than he is at present, to exercise dominion over his world. The trouble is that some do not understand that dominion over their world can come only through the gaining and exercising of self-dominion. They look to externals for dominion, and through their reliance on externals they come to grief. We can never go wrong in relying on God, and we need to learn to rely on ourselves also. Other forms of reliance are undependable and may let us down instead of upholding us.

No one ever reaches his ideal or realizes it through indulgence in artificial stimulants. A man or a woman may feel a temporary uplift after taking them, but the uplift is short-lived and is bought at a price that is greater than anyone can afford to pay. Alcohol undermines the will besides throwing the nervous and muscular system out of co-ordination. Instead of rising to dominion over his world the drunkard sinks by degrees into incompetence and dependence on those whose will power is stronger and better controlled than his. If these supports fail him he is at the mercy of the random acquaintance or stranger.

"They have stricken me, *shalt thou say,* and I was not hurt;
They have beaten me, and I felt it not."

A sober man so conducts himself that no one thinks of assaulting him. The nonsober lays himself open to negative treatment in general. Instead of exercising self-dominion he is at the mercy of friend and foe alike.

Intemperance is as much a problem for a people as for an individual. To overcome it spiritual development is necessary, but before that comes understanding. Paul said, "I will pray with the spirit, and I will pray with the understanding also." As a nation we shall learn to think and live temperately as we put our best understanding of life into practice. It has been said that desire is the great power that is to be set as lord over our household, but desire serves us only as we master it and make it do our bidding. When it is allowed to be master we lose our self-possession and become slaves.

A fitting illustration of our failure to use our understanding is seen in our observance of Christmas. We have for so long celebrated the birth of Jesus with its symbol of the Babe in the manger that we have settled into the fixed habit of accepting as the main thing in Christianity the temporary period of peace and good will at Christmas when gifts are exchanged and little children made joyous with expectation. We have kept Christianity back in its infancy, swaddled in sentimentality, instead of going on to achieve the full stature of the Christ by learning to follow the man Jesus and do His works. One writer has pointed out that Lincoln, Washington, and other benefactors of the race are remembered for their full-grown achievements, and that Jesus, by far the greatest of all who

have been born into the world, alone remains a babe in the imagination of the men and women who inconsistently call Him Lord.

We do well to remember that the Christ Spirit dawns on the consciousness as a soul is born into physical life, but we need to remember also that if the infant Jesus had not grown to manhood and commanded the spiritual power that is hid with Christ in God, we should not have even the word Christianity today. As we develop understanding and power to do the works of the Christ we shall bring peace and good will into permanent manifestation and have a Christlike world. We can learn to stress continuance more than beginning, to match past miracles with present works and future prospects of achievement. The value of the developed idea needs demonstrating, and the temperate outlook gives each stage of the Christ life its due share of attention.

We are happy only as we set ourselves to live up to the best that we know. When anyone through weakness of will or undisciplined desire fails to enter on the course that he knows will bring his good into expression, he lays himself open to the charge of hypocrisy and to the danger of a consequent falling short of attainment. For none but the whole-souled can be faithful and wise servants of spiritual truth.

QUESTIONS

1. Where do we find power to exercise dominion over our world?
2. What effect on self-dominion have alcoholic stimulants?
3. Since prayer is an aid in controlling desire, how does one pray with the understanding?
4. Are we intemperate in observing the birth of Christ and neglecting to celebrate the works that are pos-

sible through the development and use of the Christ consciousness?

5. How can we bring peace and good will into permanent expression in our world?

Lesson 9, May 30, 1943

UNITY SUBJECT—*Faith and Democracy Put into Practice.*

INTERNATIONAL SUBJECT—*Peter's Counsel to Scattered Christians.*—I Pet. 1:1; 2:11-25.

1. Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,

11. Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul;

12. Having your behavior seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.

13. Be subject to every ordinance of man for the Lord's sake: whether to the king, as supreme;

14. Or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well.

15. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men:

16. As free, and not using your freedom for a cloak of wickedness, but as bondservants of God.

17. Honor all men. Love the brotherhood. Fear God. Honor the king.

18. Servants, *be* in subjection to your masters with all fear; not only to the good and gentle, but also to the froward.

19. For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully.

20. For what glory is it, if, when ye sin, and are buffeted *for it,* ye shall take it patiently? but if, when ye do well, and suffer *for it,* ye shall take it patiently, this is acceptable with God.

21. For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps:

22. Who did no sin, neither was guile found in his mouth:

23. Who, when he was reviled, reviled not again; when he suffered, threatened not; but committed *himself* to him that judgeth righteously:

24. Who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed.

25. For ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls.

GOLDEN TEXT—*Honor all men. Love the brotherhood. Fear God. Honor the king.*—I Pet. 2:17.

SILENT PRAYER—*I honor all men because I seek to express the impartiality of the universal Father.*

The word democracy as used in the caption of this lesson means government by the people without reference to partisan politics. The term is almost as broad as that of universal brotherhood, and is suggested by the order of the admonitions in the Golden Text in which "Honor all men" is placed first and "Honor the king" last.

The first phase of every undertaking of any importance is preparation, the second performance. The first work of the disciples was to learn the truth that Jesus came to proclaim and His manner of expressing it in His life. This phase occupied them throughout the years of His ministry as their Master and Lord. The second phase opened for them after His ascension, and the text of this lesson shows what Peter considered the right and proper performance of the work of the Christ.

"The Dispersion" was the term used to describe the Jewish multitudes who were scattered among other

nations from the time of the Captivity. The word can be used in a figurative sense to refer to the scattering of the thoughts or forces of the individual. Peter's message thus becomes one to each individual. Everyone needs to concentrate his forces and keep them keyed to their highest capacity. For this purpose certain rules are helpful. As this is the preparatory stage of the Christ life, it is well to master the rules so that we may invariably be able to maintain a high level of performance. Never to relax the self-watch is the price of true freedom.

The first freedom to be insured to ourselves is the freedom from sense dominion. We win this freedom by waging the good fight of faith in which everyone sooner or later must engage. "Abstain from fleshly lusts, which war against the soul." The battle is to the strong in faith and to the persistent in effort. Spiritual freedom is won and held by putting forth one's desire and one's strength in equal measure and in holding every inch of gain as a priceless possession.

The true follower of the Christ is above all law abiding. Anarchy and violence spring from "fleshly lusts" and have nothing in common with the Christ Spirit. The Christ moves a man to subject himself to man-made law rather than cause inharmony and discord by fighting against the established order. Well-doing is the mark of the Christ Spirit, the proof that the one who seeks to express the Christ is in possession of the true way.

Freedom is above all a state of mind, having little to do with outer conditions. The "bondservant of God" is troubled by no lesser bondage. He is free from all allegiance or temptation to align himself with the so-called powers of the world. He does not chafe at the

necessity of serving an earthly master. Humility is ingrained in him by reason of his long habit of acknowledging God as the source of all that comes to him.

Patience under punishment is a distinct gain in self-dominion. The man in sense consciousness resents what he calls injustice. He believes in striking a balance and keeping his account well on the credit side of the ledger. The example of Jesus, who "when he suffered, threatened not; but committed himself to him that judgeth righteously," is not an easy one to follow, but with the help of the Christ Spirit it can be followed. Self-control is thus perfected, and the consciousness of shortcoming ("sin") falls away. The person has then "died unto sins" and is ready to begin living unto righteousness. The process is not instantaneous; it is gradual. He that judgeth righteously is in no haste to complete His work. The time it takes is not of the essence in character building. The husbandman has "long patience" with his crops and watches over them until they ripen to maturity.

"The Shepherd and Bishop of your souls" is the I AM or the Christ. In His care souls are secure. We keep them in this fold by resolutely remaining conscious of the Christ within us.

QUESTIONS

1. What is the meaning of democracy in the broadest sense?
2. In connection with the individual what is symbolized by "the Dispersion?"
3. What is the first freedom that we need to realize?
4. Why is the follower of the Christ obedient to man-made law?
5. Is patience under punishment a sign of weakness or of strength? Why?
6. What is "the Shepherd and Bishop of your souls"?

Health and Prosperity

BY CHARLES FILLMORE

"A man who stands united with his thought conceives magnificently of himself," says Emerson.

Emerson wrote magnificently; that is, he magnified his ideas until they evoked thoughts far beyond the words in which they were clothed. It is quite obvious that he did not mean that a man united with his petty thoughts of temporal things would "conceive magnificently of himself."

It is when man ideates himself as he is spiritually, and in thought unites himself with this idea, that he conceives himself magnificently.

To accomplish this and get a working model of the man God created, one must disregard the conceptions of the flesh and launch out in thought into the realm of ideas. That there is such a realm, the "kingdom of heaven," those who have thought deeply and fearlessly freely testify.

The development of our soul to the point where this spiritual kingdom will become to each of us a conscious reality and the one and only object of existence is the teaching of the great masters, at the head of whom stands Jesus Christ.

In agriculture men everywhere are improving on nature. Then does the natural man have to be left in his barbarism? And what is the limit to the improvement we may make in this flexible flesh?

"All things are possible unto you" is the answer.

Jesus was born in a stable, grew up under the natural law and became God manifest. He says to all

men: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

We have thought about Jesus and His teaching as something apart from our everyday life, as something to prepare us for heaven after death. The fact is that religion as taught by Jesus is the most practical element in the successful conduct of the life of every person. By studying and applying its rules as laws of daily living you can make your life a brilliant success, where it has been an abject failure. "Be ye transformed by the renewing of your mind."

Man finds that a certain orderliness of thought and conduct is necessary in managing his temporal affairs successfully; how much greater is his need of orderliness if he is to make the spiritual man manifest. How will you order your life by the divine plan? By starting with the idea of the reality of such a plan and then magnifying it in your thought. Affirm your oneness with Divine Mind, in which this plan exists in its completeness. Say often: "I am one with the executive power of God, and in His wisdom my life is daily set in order. I think His thoughts after Him, and His divine perfection is always before me."

Then affirm divine order moving harmoniously and perfectly in your mind and all the issues of your life.

When the higher law begins to operate in your world you will gradually become aware that you are thinking and acting differently. Changes will gradually come to you, and you will find yourself doing things in original and better ways.

This change will not be confined to your thoughts about religion and spiritual things but will affect all

your thinking. When you observe changes for the better give thanks to God and rejoice. If it is health you are especially seeking, join Silent Unity in affirming, *"I am energized by the electrified life of Spirit and restored to health and wholeness."* You cannot escape the currents of energy your thought and word will set up in your mind and body if you join in this statement every night for a month.

When you feel the uplift and renewed energy that will surely result from your powerful word, do not fail to relax quietly and say, "I thank Thee, Lord, for Thy healing hand and balm."

Magnify all the good that comes into your life and thus enlarge it to the exclusion of any evil that may edge in. Do not think or talk about the evil. Magnify your thought of the reality of every appearance of health and prosperity and they will appear magnified. Remember that Mary, the mother of Jesus, "magnified" Him before He was born. Although these thoughts are hidden in the secret depths of the soul they are pregnant with tremendous possibilities.

Every thought you send forth returns unto you with increase. The creative power of the mind is beyond any words to describe; all that we are or ever shall be has mind as its source and ultimate. He who understands the mind and observes its laws in his activities becomes speedily immortal. When we know the truth that with every thought we energize some idea that brings us either good or ill, we shall watch our mind and allow only the choicest thoughts to escape. Your word, like that of Jehovah, goes forth and prospers the thing whereunto you send it.

God created man and the universe with His word and man inherits and is constantly using this creative

power. When the human family understand this transcendent power of mind that has been given to them they will transform themselves, and the earth will become a paradise through their constructive thinking. To attain this understanding we must begin with the most primary lessons and build thought by thought a new state of consciousness, out of which will flow the substance for a new body and environment.

Jesus taught that we must love our enemies and do good to those who misuse us. No man in his earthly consciousness can do this, but the mind of the Spirit in man can be brought to the surface to forgive those who persecute and even kill him. We must understand the truth that every thought we have discharges a dynamic force that travels in a circle and finally returns to the point of departure. If it is a thought of hate, it returns to us with the fire of hate still burning. Hate thoughts set the brain cells into a fiery commotion that destroys the harmony necessary to the proper functioning of the body. Yet right today some of the nations that have suffered frightfully in the war are teaching their children to hate their enemies, and the majority of people applaud them because from a mortal standpoint they are justified. But here we are confronted by the two-edged sword of thought, which not only cuts our brother but returns to slash ourselves—as we sow we reap.

It is then highly important that we have schools in which the psychology of Jesus is taught. Unity is such a school, and our literature is not sent forth to be read and then cast aside. On the contrary, you will find in every page of our literature some thought that you can apply to the rebuilding of your mind and through it to the reconstruction of your body and affairs.

STEPPINGSTONES

By Gertrude Helen Crawford

I struggled to move boulders
And many an obstacle
Out of my way.
I wore myself out
Pressing against them,
Pushing in vain;
Then wept at my own inadequacy
And their relentless strength.

And then, one spring morning,
I listened to the birds and felt refreshed
Watching their trusting flight
Above the dangers and the discontents.
"Oh, to have wings," I prayed.
"But you have feet," the answer came.
"Were they not meant to climb?
And hands, are they not able to cling?
I have put steppingstones for you
And rocky promontories fitted to your hand.
Look up and scale the heights."
And lo! my obstacles,
Which I had tried to shove out of my way,
Were stones to climb upon
Out of the marshy bog.
And from each one another came to view,
And none of them was singly hard to reach.
And when they seemed too steep,
I stretched my hand above
To feel it close upon a firm, strong aid,
And laughed to think I was so blind
A few short suns before.

Silent UNITY

The light of Spirit shines in my mind.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

My FIRST contact with Unity came when I was a baby. When I started teething I had convulsions frequently, and I had them at intervals until my seventh or eighth year. At the last date I had such a severe one that my parents thought I was going to die. So my mother wired Unity, asking for prayers for my relief. From then on I was completely healed and had only one recurrence, when I was seventeen years old. I am now thirty, and whenever those severe nervous spells come on I quickly start reading my Unity literature, and I soon find peace and poise, no matter what seems to be going wrong in my environment.

Last year Unity stood me in good stead again. I had a bad wart on the bottom of my left foot. When the chiropodist saw what condition my foot was in, he was very worried. He treated it on Friday and said that if by Monday or Tuesday it was not any better he would have to operate on it. When I went home I read my Unity literature diligently and began to make healing affirmations. I refused to look at my foot, but whenever I concentrated healing, loving thoughts there was a comforting warmth especially in the afflicted area. Inside of

a week there was no pain, nothing to remind me of the suffering I had previously experienced.—*Mrs. A. T., New York.*

I WROTE TO you some time ago, asking you to pray that I might be healed of a severe case of indigestion, which caused a distressed feeling and sleepless nights. I want to thank you for your prayers and thank God for His blessing, for I am healed.—*E. M. W., Pennsylvania.*

Filled with Plenty

GOD IS GOOD. I sincerely hope you feel what you have done for me. To tell it all I should have to write pages and pages. I should probably never catch up, for the miracle keeps happening. Such indeed is the working of God—blessings continually.

I asked you to pray for my venture in music. You told me you prayed for it, and I am deeply grateful. I prayed continually too; shall never stop. Your books and magazines are the greatest blessings that have entered my life, and I am thankful.

My "Fifth Symphony" won an award and is to be played by one of the major symphony orchestras in the West. They haven't told me yet which one, but I will tell you when I know. I hope someone here will hear it (broadcast), for it is deeply spiritual and you had a hand in it. Only last week a letter from WOR and the Mutual network asked to play another work. —*J. S., New York.*

He Shall Have Abundance

I WAS THE first one in my family to start using the bank drill. I started it mainly because I was interested in the

lifting up of my own thoughts and also because it offered a way of systematic support to Silent Unity and any other phase of the Unity work that I wanted to bless in this way.

However I did it secretly, as I knew that at the time my Father wouldn't approve of it, as he thought that we were not financially able to do it. Finally I told mother what I was doing and she also sent for a bank.

The result was that business started to pour in so fast that we even had to refuse some of it because we were unable to take care of it. My father doesn't worry over bills now; rather he wonders how we are going to get our work out. He recently discovered that we were using the banks, and he also found out that our prosperity had started from the time that we began using them. Once when he was wondering how we were going to get everything finished last week, Mother jokingly remarked that we had better stop using the prosperity banks. "Oh, no," replied Father. "For goodness' sake, keep right on using them."

What mother and I value even more is the substance of divine ideas now being formed in our consciousness.—*J. O., Ohio.*

My Help Cometh from Jehovah

AM ANXIOUS to report how much help I received from "Lessons in Truth" Week. I have had a new revelation of the presence of God within. I had tried for years to make it seem real, but until my study that week it was very vague, and I would find myself stretching up for my help.

Now as I read and reread many of the chapters of

Lessons in Truth they have a new meaning for me. And I see it in so many things I have read before that I just did not get. In the last few years I had read the book so often before that reading it again did not seem important to me, and I would read some of the newer books instead. In fact I think I have read too much and digested too little.—*N. E. M., Indiana.*

Study to be Quiet

I WROTE TO you about a month ago asking your loving prayers for my boy. He had two difficult examinations to take before he could continue with his class. Thank God, he passed with high marks. Needless to say, we are very happy and so thankful to you for your ever-ready help.—*A. M., New York.*

He Is My Refuge

ABOUT THIRTY days ago I wrote to you asking you to join me in prayer. My boss told me early in October that I would have to gain speed by the 1st of November or he would have to get someone to take my place. I lost all fear, and before the month was over I was doing my work and had time to help other girls. Today I went to my boss and asked him if I was doing my work all right, and he told me that my work satisfied him. I thank you for helping me to find faith in God.—*I. C., Ohio.*

IT HAS BEEN a little more than one year since a kind neighbor sent me a year's subscription for *Progress.* At that time my eyesight was very bad, and I was much discouraged in many ways. After having the first copy read to me I decided to write to you for help. The first

letter that I received gave me much encouragement, and my eyes seemed to begin to improve at once. In fact everything around me seemed to be better.

I then decided to try the prosperity bank. More blessings began to flow. We began to be more prosperous in our home, and I think we spent one of the happiest Christmases that we have spent for a long time.

I am thankful that my eyesight is very much improved, and the cataracts are disappearing. I remain very thankfully and sincerely yours.—*V. M. J., New Jersey.*

His Truth Is a Shield

LAST MONTH I wrote to you in regard to a suit that was pending against our firm due to an automobile accident. I wrote requesting your prayers for divine justice for all concerned. This case was settled out of court to the satisfaction of all concerned, without publicity, which was exactly as we asked of our Father. Thank you for your prayers and loving thoughts.—*Mrs. F. H. L., Montana.*

WHEN WE HAD the first black-out I was frightened almost to death. I mean just that; I was frightened almost to death. I didn't know what to do for two days. I couldn't think. Then I repeated the 23d Psalm, and something told me to write to Unity. I did write right away, and even before I mailed the letter I felt better. When the next two black-outs came I settled quietly and comfortably in my home and was not at all frightened or upset.—*Mrs. C. B. C., California.*

MY SON had occasion to go to Washington, D. C., on business and asked me to go with him. The trip was

a beautiful one. On the way back, when we reached Bethesda, Maryland, we passed a grocery store. My son suggested that I go and buy something for a snack in the car. I opened the car door and then he changed his mind. My purse was on the seat of the car, and on opening the door the purse fell out.

I had driven a block and a half before missing the purse, but at once I affirmed that no one wanted my purse and declared that nothing is ever lost or stolen in God's kingdom. I hurried to the spot where we had stopped the car—it was a very busy intersection—and there was my purse.

All that we possessed to complete the trip was in that purse, and you can imagine my joy and gratitude. My son thought it the most wonderful thing that ever happened. I am grateful for the privilege of studying Unity, grateful for the founders of Unity, who waded through deep waters to extend to suffering humanity this new-old truth.—*Mrs. R. T., Minnesota.*

Father, I Thank Thee

When we think we are in trouble we rush to tell you and ask you to pray with us. Now we rush to ask you to share in our joy at receiving a choice blessing from our Father.

Today we are moving into a little home that is just what we have wanted. What is also of importance in this place near the military area, where we have been paying an extremely high rent, is that the rent of this little home is well within our means.

If you knew how scarce houses are here and at what a premium those available are being held you would rejoice with us over this miracle. Not only is the rent

less but the house is much larger, and we have a yard and garden plot with part of garden already in.

Added to these blessings the house is within easy walking distance of my work, another large item and cause for joy since gas rationing is being started here. We remember to thank God and to bless the little place upon first entering on our tenancy, and we feel sure we shall be quite happy here although we have not been unhappy elsewhere.—*M. O., Calif.*

I WANT TO thank you for the letter of blessings and The Prayer of Faith, which I use many times a day. As I live by faith and use the other prayers for my dear ones I do experience that peace which passeth all understanding; and I want to say thank you again for all the help I have had from Unity.—*Mrs. A. G., New York.*

THIS IS as good a time as any to thank you for all the good you have done to myself and others during the past. You have been more than a shelter in the storm to me, and though I have not written you as often as I should, you can be assured that there is always a prayer on my lips in gratitude to God, whose ambassadors you are. I am also praying that the good you have accomplished may be doubled and trebled.—*G. D., New York.*

Love One Another

THANK YOU once more for your prayers. My affairs are so much better, and now even when things go wrong I have a sense of peace that I have never felt before. It gives me assurance that all is well and that things always work out for the best. It is so good to know this,

for I now waste no energy worrying or being negative. I owe this wonderful peace of mind to you, who have shown me the way, and I exert all my energies for good so that your great effort may not be in vain.—*M. J. H., Pennsylvania.*

I JUST CANNOT tell you how much Unity has helped us to adjust our lives so that nothing but joy and harmony reigns in our hearts today. I am trying so hard to pray in the right spirit and to find words to express my gratitude to God and the Unity teaching.—*L. B. H., Missouri.*

I Am the Light

I HAVE been a student of Unity for one year and have received a great deal of help. I have been wanting just the things Unity teaches for a long time, and I am grateful for being introduced to it. God had always seemed so far away to me, and now I realize and feel His nearness.—*V. M. J., Michigan.*

DURING the past year through the Unity teachings I feel that I have been coming into an understanding of the Christ Spirit within me and building up an assurance of the nearness of God, and I am very thankful to God and to you for showing me the way. May God continue to bless you all.—*E. D., Oregon.*

Search the Scriptures

I KNOW I have been richly repaid in light and understanding as a result of taking the correspondence course. Each lesson has brought new and vital realization to me. Bless you and thank you.—*M. C., Oregon.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I used to be the friendliest person, but now I do not seem to get along with others. I am very, very unhappy in the office where I work. I no longer feel that I belong here. I am much older than most of the others, and I know they do not want me around. I am not doing good work. What can I do?—*From a letter received by Silent Unity.*

God always has need of you in His service. The fact that you are now filling the place of service of which you wrote seems to indicate that God has some purpose for you to fill there and that your services are of value. You may be sure that had you not earned and deserved this position it would not be yours. For it is true that we attract the blessings we receive.

Seek to maintain a positive attitude concerning your position and your work. Do not think of yourself as having limitations, but rejoice and give thanks for the many assets that you have to offer to the service you are now in. The years in their passing have blessed you with increased understanding, greater experience, and richer knowledge. The gifts that maturity has to offer in any work are often more valuable than those of youth. You may know too that God daily renews you in vigor, strength, and enthusiasm, and blesses you with every quality that contributes to success.

Abide always in peace, poise, and joy. As you radiate these spiritual qualities, you bring light and

joy and faith into the lives of those about you. A person who carries gladness and inspiration and courage to others will certainly be loved and appreciated wherever he may be.

Then you can be sure that if the place where you are is the place where you should remain, you will stay there and be happy there. And if it is not, you will be led to a place where you can serve richly and where you will receive richly, joyously, and harmoniously in return.

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> I feel brokenhearted about my son. I have been a widow for over ten years and I have done all I could for him, but I am sorry to say he does not treat me the way he should.
>
> I think it is all on account of a girl. Since he met her he has lost interest in church and home. She is always talking marriage to him, but I feel that he is obligated to me for a while at least. I am terribly worried because he is going to her home for three days.—*From a letter received by Silent Unity.*

We assure you that we understand how deeply concerned you are about your son because you love him so much.

Although at first it may seem to be a hard lesson, it is nevertheless true that you cannot help your son by binding him to you or by trying to guide his every act. You can really help him only by releasing him into the care and guidance of God.

Perhaps it is part of the teaching of the race that children should be obligated to their parents, but this is not according to the teaching of Jesus Christ. Here is the reason why: Your son does not belong to you as a possession. He was sent to you because of the

mutual blessings that your soul and his soul could receive. You can understand this when you see that people are more than physical beings; they are spiritual beings, souls.

Sometimes it may seem to you that you have taken such faithful care of him that some day he should take care of you. However we are sure that you do not feel this way deep within yourself. Just being the best mother you knew how to be brought you intangible but very real blessings that outweigh any material return that he might make. Is this not true?

Now when he has found a girl he loves (most young men have this experience), it is natural for him to shower attention on her and to spend as much of his time with her as possible. But this does not mean that he does not love and respect you. If you feel within yourself that you merit his love you may be sure that you have it.

All persons have more or less of a will of their own. They naturally resent being forced by others to do certain things and to refrain from doing other things. Instead of trying to turn your son's attentions away from this girl, bless him daily in prayer, knowing that God within him is guiding him into that which will contribute to his happiness and highest good. If she is not the right girl for him, he will be guided to the right one later. But his experience with this girl now can bring only happiness to him.

In the silence of your own being speak to the Christ in your son and tell him that you trust him and know that he will always live up to his fine character and training. See the Christ in him made manifest in all that he says and does. Help him by your prayers to bring forth the best in him and to gain happiness and growth.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishment of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members, Licensed Ministers, and Licensed Teachers

The following Unity leaders are conducting a ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LM) and (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

Licensed Ministers and Licensed Teachers are preparing for membership in the Unity Annual Conference. Licensed Ministers (LM) are in charge of Unity centers. Licensed Teachers (LT) are teachers serving in a Unity center or teachers conducting classwork.

ALABAMA

Birmingham—Harriet Price, Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LM) Unity, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall (LM) Unity, 100 N Garfield

Bakersfield—Della Shutts (LM) Unity, Southern hotel

Berkeley—Susanna Scott (LM) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Canoga Park—Nannie Highnote, Unity, 20126 Strathern

Compton—May Butterworth, Unity, 210 S Chester

Gardena—May Butterworth, Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood

Hollywood—Rose Schneider (LM) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 226 E Spruce

Long Beach—Louise Newman, Unity, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, Christ Church, Unity, 635 S Manhattan Pl; Nina Fisher (LM) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Oakland—Rose Emery, Unity, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 60 N Mich.

Riverside—Katherine Sweaney (LM) Unity, 3689 Sixth

Sacramento—Naomi Anderson, Unity, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 763 D St

San Francisco—Robert Hulbert, Unity, 126 Post

Santa Ana—Alice Hopkins, Unity, 312 Cypress

Santa Cruz—Mary Higgins, Society of P. C., 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity, 528 Arizona

South Gate—May Butterworth, Unity, Women's Club, 3036 Santa Ana

Stockton—Harriet Batson, Unity, 418 E Main

Taft—Della Shutts (LM) Unity, Savoy hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity, DeGraff bldg

Denver—Ethel Burkle, Unity, 1555 Race

CONNECTICUT

Hartford—Harriet G. Gilbert (LM) Unity, Brown Thomas bldg

New Haven—Bonnie Adams (LM) Unity, Hotel Duncan, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, West Coast hotel

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (LM) Unity (col) 606 Pippin

Lakeland—Ida Decker, Unity, Kentucky bldg, 207½ E Main

Miami—May C. Stoiber, Unity, 128 SE 3

Orlando—Carolyn H. Parsons, Unity, 503 S Orange

St Petersburg—Louise Beaty (LM) Unity, 646 5 ave S

Tampa—Ocoa Moore, Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity

GEORGIA

Atlanta—Mary West Fullenlove, Unity, 1119-20 Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Parker Handly, Unity, 240 Lewers road

IDAHO

Boise—Chris. Scott, Mabel Peck, Unity, Pinney bldg

Mt Home—Chris. Scott, Unity

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 64 W Randolph; Edith M. Reynolds (LM) Unity, 116 S Michigan; Margaret Halsey (col) (LM) Unity Truth cen, 104 E 51; Henrietta Gorden (col) (LM) Unity, 4307 S Michigan

Decatur—Maud Kellogg (LM) Unity, 421 N Main

E St Louis—Maud Davisson (LT) Unity, Broadview hotel

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity, 305 S Bourland

Rockford—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity, 1230 Grant

Springfield—Maud Kellogg (LM) Unity, 402 E Adams

INDIANA

Ft Wayne—Cleo Lee, Unity, Wayne hotel

Indianapolis—Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity, Insurance Exchange bldg

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran, Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LM) Unity, 1209 Russell

Louisville—Maebel Carrell, Cecelia Cardwell, Theresa Rehm, Ruth Gilpin (LT) Ruth Booker (LT) Martha Boehl (LT) Unity, 1322 S 4

LOUISIANA

New Orleans—Eloise Echlin, Rhoda Belknap (LT) Unity, 823 Perdido; Lillian White (LM) Unity, 604 Canal

MAINE

Portland—Omer Hodgman, Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LM) Boston Unity, 30 Huntington

Cambridge—Edna Titus (LM) Cambridge Unity, 881 Massachusetts

Worcester—John Baughman (LM) Unity, 10 Dexter bldg

MICHIGAN

Bay City—Roxie Miller (LM) Unity, 301 S Henry

Detroit—Irwin Gregg, Martha Fishburn (LT) Max Flickinger (LT) Blanche Joki (LT) Besse Otto (LT) LuDora BeVier (LT) Unity, Maccabees bldg; Virginia Shipley (LT) Unity, 3325 E Grand River; James Elliott (col) (LM) Unity, 8637 Oakland

E Lansing—Roxie Miller (LM) Unity, 224 Abbott

Flint—Edmund Risk, Unity, 1019 Detroit

Grand Rapids—Ida Bailey, Unity, The Gilbert bldg

Grosse Pointe—Otto Fishburn (LT) Unity, 834 Trombley

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity, Olds hotel

Pontiac—Walfred J. Taurainen (LM) Unity, 72½ Saginaw

Royal Oak—Maud McCulloch (LM) Unity, 101 S Troy

Saginaw—Edmund Risk, Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity, 15 N 8

St Paul—Nellie Hohenwald (LT) Unity, New York bldg

MISSOURI

Jefferson City—Marie Guental (LM) Unity, 210 Hub

Kansas City—Louis E. and Ethel Meyer, Ralph Johnson (LT) Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, Fannie Baldwin (LT) S S Unity Cen, Jewell bldg

Lee's Summit—Unity, Unity Farm

Springfield—Marian Hoagland, Unity, 224 W State

St Joseph—Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity, 320 N Grand; Fred and Hilda Eilers, Florence Schaefer (LT) S S Unity soc, 3616 Bates; Florence K. Brummer, Unity, 4621 S. Kingshighway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, Northern hotel

Bozeman—M. Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Estelle Taylor Key, Myron Key (LT) Unity, Dunn bldg

Livingston—Mary Wessel, Unity, BPOE hall

Missoula—Maidie Van Etten (LM) Unity, 103 S 5 E

NEBRASKA

Lincoln—Blanche Evans (LM) Unity, Peterson bldg, 1215 P st

Omaha—C. N. and Hallie Broadhurst (LM) Unity, Electric bldg

NEVADA

Reno—Robert Caswell (LM) Unity, 314 Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, Unity soc, 11A Midland

Newark—E. Berry, Unity, Berwick hotel

Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LM) Unity, Franciscan hotel

Raton—C. Schleifer (LT) Unity, 323 S 4

NEW YORK

Binghamton—Dale and Donna Newsum (LM) Arlington hotel
Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq
Buffalo—Lillian Matthews (LM) Unity, 271 Delaware
Elmira—Dale and Donna Newsum (LM) Unity, 312 Lake
Flushing—Renee Klaus (LM) and Adele Woodruff (LM) Unity, 135-42 40 rd
Ithaca—Dale and Donna Newsum (LM) Unity, 213 E State
Jamestown—Lillian Matthews (LM) Unity, Y W C A
New York—Georgiana Tree West, Marion Rodgers (LT) Ethel Nickelsen (LT) Unity (entrance) 1 W 47; Laura Hyer, Stella Wrenn (LT) Unity, Wellington hotel; Crichton Boatwright, Thornton Boatwright (LT) Unity, 500 5 ave; Josephine Siemon (LT) Unity, 400 E 59; Nanna Sutton (col) (LM) Unity, 137 W 110
Rochester—Raymond Barker, Elise Rosenburg (LM) Unity, 29 Gibbs
Syracuse—Raymond Barker, Unity, Onondaga hotel
White Plains—Octavie Martial (LM) Unity, 123 Court st

OHIO

Akron—R. O'Day (LM) Unity, 34 High
Canton—Unity, 203 6th NW
Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, Masonic Temple, 5th and Broadway; Effie Smith, Oakley Unity, 3041 Madison
Cleveland—Earl B. and Martha Anthony, Unity, Hotel Cleveland
Columbus—William Quinn (LM) Mercedes Fossler (LT) Ethel Lieberman (LT) Unity, Hotel Fort Hayes
Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main
Hamilton—Louise Tahse, Unity, 117 Ross
Marion—Fannye Treaster, Unity, Harding hotel
Springfield—Fannye Treaster, Unity, Dial bldg, 27½ S Limestone
Toledo—Beatrice Whipps (LM) Unity, Commerce Guardian Bank bldg
Warren—Everett St. John (LM) Unity, 2d Natl Bank bldg
Wellington—Margaret Jones (LT) Unity, 419 Courtland
Youngstown—Everett St. John (LM) Unity, Y M C A
Zanesville—Fannye Treaster, Unity, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg
Oklahoma City—Theodore Speers (LM) Alice Cronley (LT) Unity, Y W C A

OREGON

Portland—Marion Lance, Unity, 811 NW 20
Baker—Chris. Scott, Unity, Baker hotel
La Grande—Christopher Scott, Unity, Sacajawea hotel
Klamath Falls—Marion Clifton, Unity, Elk hotel
Medford—Nora Elliott, Unity, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity, St James hotel
Pittsburgh—John Coulson, Unity, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca
Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) Unity, 1518 Polk
Corpus Christi—Wallace Tooke (LM) Unity, 220 Medical Professional Bldg
Dallas—Ruth Gillespie (LM) Unity, 1708 Commerce
El Paso—Hobart Gillespie, Unity, 305 E Franklin
Ft Worth—Ruth Gillespie (LM) Unity, Texas hotel
Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LM) Unity (col), 2115 Live Oak
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Beulah Scott, Unity, Ellensburg hotel
Kennewick—Beulah Scott, Unity, Masonic temple
Seattle—Paul Rigby, Unity, Benjamin Franklin hotel
Wenatchee—Beulah Scott, Unity, Cascadian hotel
Yakima—Beulah Scott, Unity, 109 S 4

WEST VIRGINIA

Huntington—Mary Huck (LM) Unity, Hotel Governor Cabell

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White
Janesville—Mae Lundahl, Unity, Meyers hotel
Milwaukee—Elmer Gifford, Unity, 301 Bankers bldg

CANADA

Edmonton—Unity, Birks bldg
Regina—Unity Truth Centre, Thompson Blk, 1761 Scarth
Toronto—Herbert J. Hunt, Unity, 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp (LM) Unity, Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking (LM) Unity—London, 78 St John's st E C 1
Sunderland—Thomas W. Merrington (LM) Unity, 8 Park Terrace
Rushton—Dora Johnson, Heaton rd

Unity Books and Booklets

For Beginners

Beginning Again — Lessons in Truth
God a Present Help — Letters of Myrtle Fillmore
God Is the Answer — Master Class Lessons
How I Used Truth — New Ways to Solve Old Problems
Lovingly in the Hands of the Father — Whatsoever Ye Shall Ask
Working with God

(The books listed above are $1 each in cloth; $2 in flexible binding)

How I Used Truth	*French*	$ .75
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
Unity's Statement of Faith		.10

On Healing

Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can Be Healed	flexible $2; cloth	1.00

For the Home

Meatless Meals	cloth	1.00
Science of Food and Cookery, The	cloth	3.25
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	de luxe $3; paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
Metaphysical Bible Dictionary		10.00
Mysteries of Genesis	flexible $2; cloth	1.00
The Silence		.50
Truth in Song		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Know Thyself (formerly Usable Truth)	flexible $2; cloth	1.00
Selected Studies		.50
Talks on Truth	flexible $2; cloth	1.00
Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
What Are You?	flexible $2; cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life? .10
Breath of Immortality .10
Challenge of the Dawn, The .10
Gifts for the Christ .10
Great Helper, The *French, English* .10
He Passed This Way .10
Holy Bread .10
Joy Cometh .10
Life Is Consciousness .10
Prayer of Prayers .10
Protecting Presence, The .10
Song of Life, The .10
The Mental Equivalent .10
Turning Point, The .10
Twenty-Four Golden Hours .10
Way of Faith, The .10
Where Blessings Begin .10

(12 copies of these booklets for $1. Envelopes included)

For Children

How Jimmy Came Through		.50
Jet's Adventures		1.00
Story Friends		.50

Appearing in Other Unity Magazines This Month

He Hath Not Left Me Alone

Are you alone? Have your loved ones left home to follow their own career? Is your son in the service of his country? If you have experienced a deep feeling of loneliness you will find encouragement and comfort in the article "He Hath Not Left Me Alone," which appears in a May issue of *Weekly Unity.* The author, Winona Godfrey, tells of a mother who learned that she was not alone and who was able to take up her life with confidence, to provide for her children, and to acquire property. This article tells how you too may turn every experience into a blessing when you learn to live in the constant realization of God's presence.

Up from the Roots

This is the title of an appealing seven-part story by Leslie Edwards beginning in PROGRESS magazine this month. It is a story of life in a small Midwestern town. It introduces you to Dr. Peter Wainwright who, grief-stricken and spiritually confused by the death of his wife, returns to his boyhood home, his sanctuary in the past, after an absence of fifteen years. One day he stumbled onto the truth that life, not death, is powerful. How this discovery brought him new vision and peace of mind and reached out to bless his friends is beautifully told in this story.

May Loveliness

You will catch a glimpse of spring and see new beauty in its coming as you read "May Loveliness," appearing in the May issue of *Daily Word.* How a tenement dweller learned to see beauty all around her is told in this article by Clara Palmer. It will help you too to become aware of new loveliness in your surroundings, and to lift others to a greater appreciation of beauty and a happier expression of it.

A Policy That Gets Results

The shortage in leather was becoming acute just before Christmas, 1942, and the leather-goods stock in stores was low. Many of the small shops were closing for want of merchandise to sell. How one retailer kept his shelves well stocked and his store full of customers is told in the article "A Policy That Gets Results." This article was written by Harold S. Kahm, and it appears in *Good Business.*

When Duty Calls

Billy was captain of his baseball team, and it was of the team that he was thinking as he sang his solo at the Sunday vesper service. With two of the best players gone, what chance did his team have to win the championship game just two weeks off? Well, the spring holiday would start the next day, and there might be time to train substitutes. But when Billy reached home he found an invitation to spend his holiday touring army camps and singing for the soldiers. "When Duty Calls," a *Wee Wisdom* story by Grace Wolleson, tells how Billy served both his country and his team.

Various Unity Activities

Go to School

It seems as if everyone is taking some sort of training these days. There are schools for both adults and young people, for defense workers, for persons in the armed forces, and many others. But whatever else you may be studying, do not neglect to spend some part of each day in the study of Truth, which will help you to succeed in your chosen work. The Unity Correspondence School offers you an opportunity to study the principles of Truth in a systematic way without leaving your home. You can study it at your own convenience, and your lessons will be assigned and graded by experienced teachers. If you are interested, a card or letter addressed to Unity Correspondence School, 917 Tracy, Kansas City, Mo., will bring you full information.

Unity Training School
May 24, 1943, to August 27, 1943

On account of transportation curtailment the Unity Training School has been shortened to three terms this year. Three terms of fours weeks each will be held, beginning May 24. New students may write for the Prospectus, and the students who have attended previously may send for the new class schedule. Write to the Unity Training School, Lee's Summit, Mo., for further information.

Count Your Blessings

With a frown of irritation Helen Crane answered the doorbell for the fourth time that

morning. As she admitted her neighbor Mrs. Smith and a companion who was a stranger to Helen, she thought despairingly of the big ironing that she had planned to do before noon.

Helen's visitors did not stay long, but in those few minutes she completely forgot her worries. The stranger newly arrived from Europe aroused in Helen a new appreciation of her blessings and changed her whole attitude toward her work and toward life in general.

Helen's story, told by Kathleen W. Welch, is presented in the June issue of *Unity* under the title of "Doorbells." It is a story that every American should read.

Four New Pamphlets

Four new pamphlets have recently been added to our list of regular Unity pamphlets. They are *The Eternal Temple, Youth Is Yours, Accept Your Good,* and *He Giveth His Beloved Sleep*. All emphasize the power of thought in determining what our life shall express, although each approaches this idea from a different angle.

The Eternal Temple and *Youth Is Yours* remind us that we have been created in God's image and likeness and that we must consciously know this truth in order to demonstrate eternal health and youth.

Accept Your Good and *He Giveth His Beloved Sleep* hold a special appeal for those who are having to undergo changes and make adjustments at this time. They point out the importance of a right mental attitude.

A Standard

This planet is God's home. We are His guests here. Let our daily behavior be a reverence to our host.—*Imelda Octavia Shanklin*

A Friend Writes of Her Progress

"I can't begin to tell you of all the changes that have come into our lives through the study of Unity and the application of it in our lives. Five years ago we were living in an attic, and we seemed to be at our lowest ebb. A kind friend sent us a copy of *Unity* magazine, and since then we have climbed steadily up. If at times we have slipped and stumbled we can always see how we have failed and have learned a lesson.

"A year ago we started tithing and the results have been wonderful. We have a dear little girl now, we are paying off on our own home, have a nice garden, and live in just the place we always wanted to live. Our health is good, my husband is doing the kind of work he likes best of all, and we are blessed in a thousand ways. I do bless the friend who put us back on the right path."

That man has latent possibilities goes without argument; that there is a limit to the ability of the mind is unthinkable. What a man imagines he can do, that he can do. —*From Christian Healing, by Charles Fillmore.*

Book of Silent Prayer

This is a book of Unity prayers. It contains prayers that have been most effective down the years, from the Psalms to The Prayer of Faith. There are prayers to pray at the beginning of the day's activities, prayers for your home, for prosperity, for the health of yourself and your loved ones. There are inspirational poems and Arthur Guiterman's "House Blessing."

Guidance

"You really believe I can find out whether I am on the right road or not?"

"I know it. God will guide you if you give Him a chance."

This is a fragment of a conversation that took place in Doctor Houston's study, and the one seeking guidance was a local businessman. He had come to

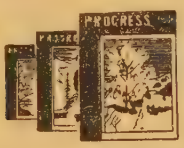
the doctor for advice. How he found the guidance he needed is told in the chapter "Which Way Shall I Turn?" in Zelia M. Walters's book *Whatsoever Ye Shall Ask.* Other chapters in the book tell how Doctor Houston helped troubled persons to solve their problems of health, prosperity, or personal adjustment. This book is written in narrative style.

A New Pamphlet

A new pamphlet, *You Can Decree Your Good,* written by Ralph Johnson, has just been published. It formerly appeared as an article in *Daily Word.* It shows that the direction we take in life is a matter of having the right attitude and using our inner power to decree the good we desire.

Progress Covers

For some months *Progress* magazine has been using cover designs reproduced from photographs of beautiful scenes from various sections of the United States. Many persons have framed the covers, and recently a display was made of them at the Unity Library at 913 Tracy. This display consists of a number of the cover designs that make attractive wall pieces.



The display was intended as a suggestion to *Progress* readers who would like to preserve the pictures. Anyone who is not familiar with *Progress* magazine may obtain a sample copy by request.

Your better understanding of life is the reward that gives you greatest happiness. Life pays; it pays by giving itself. —*From What Are You?*

A New Road

"The individual making a new start sets out on a new road. . . . He is like a traveler

who finds himself in a byway of unfortunate circumstances and returns to the main road to set out with fresh inspiration."

One of the most hopeful phases of the Christian religion is the privilege of beginning again. No matter who you are or what your circumstances or past mistakes, you can begin right where you are and make a new start. Just how to begin in the right way is told in the book *Beginning Again* by Frank B. Whitney. The chapter titles include "A New Beginning in Health," "Making a New Start in Personal Finances," "Trying Anew to Solve the Personal Equation," and "The Approach to Life: Understanding God."

New Growth

To many Unity people the Lenten season this year was one of real spiritual growth. Thousands of consecrated Truth students followed the lessons outlined in *The Unity Lenten Program,* and many of them report that it proved to be a real blessing to them.

El Sembrador

The first issue of the Unity Spanish magazine was mailed out recently, in response to a long-felt need. It is called *El Sembrador* (The Sower) and

consists of translations of articles appearing in all the Unity magazines. Many letters of appreciation from our Spanish-speaking friends testify to its helpfulness, and we trust the way will be opened to printing it regularly. Sample copies will be sent to you or to your friends upon request.

Ideal for Summer Reading

It will soon be time for summer study of *God a Present Help,* and many of our friends are planning to give this book a place in their schedule. One friend writes: *"God a Present Help* is an ideal book for summer reading and very inspiring. Whatever enables us to catch a glimpse of the mighty presence within is a blessing. There are times when we feel the need of spiritual understanding very much—an urge to new growth and power." You too will find the summer a time of growth if you will join in this study.

Letters from Men in the Armed Forces

"I am a soldier in the army and have been for the past eight months. I happened to read one of your books, a book I should have had long ago. It is a wonderful piece of literature. If your free offer stands, please let me have the privilege of getting it. Your books mean much to a soldier on the battlefields of the world." (Michigan.)

"*Daily Word* serves as a balance wheel for me in the army. It is my consolation and my encouragement." (Washington.)

"I received your offer to continue sending me *Daily Word.* I certainly appreciate this as I have enjoyed each copy from the first. It has helped to give me new courage and strength. It has helped me keep faith and come closer to our Father." (Texas.)

"I appreciate your sending *Daily Word* to me more than anything in the world. (North Carolina.)

(Regulations received have made necessary the following changes in our *Daily Word* free subscription offer to servicemen: Hereafter your friend in the army must be stationed within the borders of the United States in order to receive a subscription at your request. If he is stationed outside the United States he must make the request himself. This restriction does not apply to men in the navy, coast guard, or marine corps.)

Comments

BY *LONG-TIME* FRIENDS OF

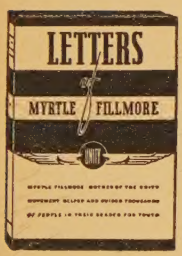
WEEKLY UNITY

"I have taken this magazine for eighteen years," writes a subscriber in California, "and each week it is a new inspiration and help. I have been healthier, happier, more harmonious and prosperous, and I am surely thankful."

Says a friend in Virginia: "Except for two years WEEKLY UNITY has been coming to my home since 1920, and in every copy I have found something that I needed."

You too can have the help of this friendly eight-page paper that comes once a week just filled with usable ideas. It presents Truth in simple, condensed form, and each article deals with some situation that most persons have to meet. Let it help and bless you with its weekly message. WEEKLY UNITY will come to you a whole year for $1.

Give This Book for *Mother's Day*



As the second Sunday in May approaches, no doubt you are planning to honor your own mother or someone else's mother with an appropriate gift. Why not let it be a book, a special book that will help make life beautiful for her?

Such a book is LETTERS OF MYRTLE FILLMORE, which contains excerpts from letters that the cofounder of Unity, often referred to as "the Mother of Unity," wrote to persons in all walks of life, blessing them and helping them find joy in living. This book carries such a message of love and inspiration that any mother will appreciate it as a gift.

LETTERS OF MYRTLE FILLMORE, bound in cloth, is $1; in lovely flexible binding, $2.

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UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY, MO.

God Works through You

God's will for you is perfect health, joy, peace, and plenty. He is ready and waiting to give you these blessings, but remember that you too have a part to play. No matter how much God desires to shower blessings upon you, you must co-operate with Him in order to receive them. You must be an open channel through which God's good can flow into your life.

Unity's Prosperity Bank plan will help you become open and receptive to your good. Each day for seven weeks concentrate on the special prayer, as you deposit a coin in the Bank. Then all through each day keep your mind filled with rich, loving, positive, optimistic thoughts. You will find yourself drawing closer to God, and receiving more of His blessings in your daily life and affairs.

The money saved in your Bank can be used to send UNITY to your friends. The subscriptions will begin at once.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

U-5-43

How to enrich your consciousness during the Summer Months

YOU CAN MAKE THIS SUMMER a season of real spiritual uplift by spending just a few minutes each day with H. Emilie Cady's book GOD A PRESENT HELP.

This book is easy to understand and rich in inspiration, and Unity people are so sure of receiving a blessing from it that each year, beginning June 1, they read or review its message during the summer months.

WILL YOU JOIN THIS GROUP?

More than ever before the world needs to know that God is a help right now, and you are invited to join Unity people in proving God's unfailing help today and every day.

If you do not already have the book GOD A PRESENT HELP, you can obtain it from your Unity center or by writing to Unity School. With it you will receive a free copy of the booklet HOW TO PROVE GOD A PRESENT HELP, which is a guide to the book. GOD A PRESENT HELP is $1 in cloth binding; $2 in black flexible binding.

UNITY SCHOOL OF CHRISTIANITY, KANSAS CITY, MISSOURI

My Rendezvous

Ada Eleanor Stokes

In the silence
Of His holy temple,
Where His love encircles all,
I will keep my rendezvous
With God each day
Whatever may befall.

In His presence
I'll find comfort
When waves of trouble o'er me roll;
I will keep my rendezvous
Each day in the
Cathedral of my soul.